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A proof copy of

"INSIDE VEDAS".

(A symposium on the Vedas and their
contents, with an introductory appreciation
of their moral and spiritual values.
A comprehensive survey of Vedic literature
and a hand book of Vedic anthology)

By

DONATION

Ratna Lal Parihar, B.A.,LL.B.,
Retired Superintendent,
Department of Archaeology,
Government of Rajasthan, (Jodhpur).

Presented with best compliments to -
Shriman Pt. Priya Vrat ji Veda Vachaspati
Acharya Gurukul Kangri. UP
for favour of expression of an esteemed
opinion on the book.

Signature. P. L. Parihar
(Author).

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Lines, Jodhpur).

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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

भूतपूर्व कुलपति, गुरुकुल कांगड़ी
विश्वविद्यालय द्वारा प्रदत्त
ग्रंथ संग्रह........100222

Publishers Note

What is this ? – It is reply to

"The Vedic Age', Vol. I of Bhartiya Vidya Bhawan, Bombay

Here is a lucid exposition of the Oriental scholarship. This is a concise manual of the Vedas. It is an encyclopedic symposium on the Hindu Scriptures. It tackles the question–

"What is in the Vedas"

In 1938, Shri K. M. Munshi founded a society at Bombay known as the Bhartiya Vidya Bhawan. This society constituted a committee of learned historians, mostly doctors of literature of the Indian Universities to rewrite the national and cultural History of India from the Indian stand point. The first volume of this Indian History published in 1951 is known as the Vedic Age.

It is however most unfortunate and painful to note that instead of presenting the Indian viewpoint on the Indian History and culture after a careful research, as was expected of the contributors, the Vedic Age has reproduced the same obsolete, and misconceived notions, depicting the prejudicial copies of His Master's Voice on the Vedas, as were entertained by the European writers of the 18th and 19th century.

The present work is an attempt to point out the errors of the Vedic Age and to give a fitting reply to its version about Vedas.

The readers will find this book factual and documented.

For the sake of facility of the common people, who do

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not know Sanskrit, we have quoted in this edition, only the references without reproducing the text of the Sanskrit quotations, since we think that the laymen are not supposed to be pedagogues. However, if it is found necessary, we shall give the Sanskrit quotations as footnotes in the next edition

Thus this is a notice to the Indian historians and contributors of the Vedic Age. It it hoped that they will see the reason and truth and try to review and revise their preconceived viewpoint about the Vedas.

Since the book Vedic Age is presumed to have been introduced as an authentic history for the University students in India and abroad, we insist upon all readers to look at this other side of the picture as well. We intend to approach the University authorities in this connection as well.

Plato is dear but truth is dearer still.

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Retrospection

1. Shri P. L. Parihar was born in 1896 A. D. in Pali, Jodhpur (Rajasthan). He is a graduate in law and a scholar of Sanskrit. He was educated at the Allahabad University and began his career as a teacher in the Jodhpur State High School in 1919 A. D. He served as an honorary Secretary of Sumer High School, Jodhpur for 25 years from 1920 to 1945. After serving as a Gazetted officer in the Jodhpur Civil Secretariat as an Office Superintendent and Home Secretary for 24 years, he assumed the role of an antiquarian in the post of Director of Archaeology, Museums and Public Libraries Rajasthan Government. He was chosen by the Government in 'this post as a successor to the well known historian and antiquarian, Mahamahopadhya Pt. B. N. Reu. He practised as a pleader in the Rajasthan High Court, Jodhpur.

2. Public career.

His taste for linguistic studies brought him before the public eye and he represented the Jodhpur elite as President of the Hindi Pracharini Sabha for 3 years from 1941 to 1943. Due to the religious zeal and love of the oriental learning, he was elected as Vice President of the Provincial Assembly of the Arya Samaj in Rajasthan in 1935.

3. Authorship.

Though born in a farmer's family and in a rural town of Marwar Pali, possessing scanty resources and little opportunities and without any literary traditions and means, he developed a hobby for the cultural studies, religion, philosophy and education. He is an interesting and informative writer for the Indian journals on various topics. He has written a number of books in English, Hindi and Sanskrit, particularly after his retirement and they are awaiting publication.

4. His hobby'

He has chosen a subject, which is not worldly and attractive to the worldly wisemen. Yet he thinks that the subject has its own value and he wants to make a proper use of his leisure at this stage of his life at any rate. He is not motivated by only a monetary gain.

A list of his unpublished books appears at the end of this book. It is hoped that the publishers who may be interested, will assess the Manuscripts obtainable from the author.

5. Aim of Book.

The present book "Inside Vedas" is a venture with a wide out-look. It shows his patient studies and perseverance. We so often boast of the spiritual heritage of India. But how many of us try to know what it is ? Mr. Parihar has tried to present it.

6. Vedic study.

Seekers of Vedic wisdom will, therefore, welcome the review, which is presented in this book. It is an illuminating interpretation of the Vedas. It discloses the depths of divinity, inherent in the sacred scriptures of the Hindus. The Veda is an index to the denial of the unreal. It indicates the goal, where the free and real self or human personality may grow to its full stature. The writer has tried to lift up the ancient Hindu Scriptures from the confusion of thought and given an exposition, which may guide the ardent and eager mind to pursue truth in those writings. He has laboriously collected a considerable information on the subject.

The book is well documented and carefully planned. The treatment is lucid and the problems discussed are real.

It is both a factual and critical study. To some people his view-point may appear to be a departure from the rut or trodden track. But I hope that it will stimulate an interest in those, who want to know the Vedic doctrines particularly when the Indian history is being rewritten. Being in English, it may also be an introductory manual for the Vedic missionaries abroad and serve some purpose in such Indian provinces, where English is a convenient medium of expression.

7. Platonic love.

I congratulate Mr. Parihar on this amateur and academical venture which evinces his Platonic love for studies, broad vision, catholicity and tenacity of purpose. He has trodden on a field of literature, which is more or less a reserve for the hereditory, professional and learned class. By dint of his constant application to this literary hobby and by building an independent character, my comrade Shri Parihar has tried to achieve something, which is so uncommon among people like him, who had to face a hard struggle for existence and lead a life full of hurdles and hardships.

8. Philosopher friend.

Mr. Parihar has a clear cut and practical notion on religion, philosophy, sociology and history which are his favourite subjects of study. Ever since our childhood in school and college, we had something common which has created in me an affection to treat him as my philosopher friend. This feeling has become all the more intense when we both have now retired from the Government service. I as a professor of history and he as an antiquarian and archaeologist.

9. The other side

A word on the merits of this monograph.

Without any disregard to the views of the learned contributors of the first volume on the Indian history viz. the Vedic age, to which this is a reply, I am inclined to think that Mr. Parihar has presented the Indian standpoint with a force of conviction by quoting the relevant evidence from the Vedic literature. He has supported his case with the statements of critics themselves. The readers will therefore halt to consider whether the prevailing notions on Vedas are really obsolete and as such need revision. The university students and the people in general should see the counterpart of the picture as depicted in this book.

10. Appeal.

In the end, I commend this book to the notice of those, who are interested in such oriental studies.

Jodhpur :
Dated,
1-9-1962.

Hem Raj Gopal Ram, M. A.
Retired Principal & Some time Head of
Department of History and Politics,
Jaswant College, Jodhpur, (Rajasthan)

Introduction

1. Glorious Vedas.

The Vedas are the most ancient written records of mankind. They are the sublime poetic collections of the Indo-Aryans and are the literary and spiritual heritage of the Hindus, who have derived their culture, religion and civilisation from them. They are the fountain head of knowledge, temporal and spiritual of the Hindus.

2. Mis-conceptions.

The scholars of India and abroad have got strange conceptions about the contents of these scriptures. Some hold that they contain a collection of songs of a primitive people who adored various gods and forces of nature. Some writers presuppose in them, references to history and geography, incantations, exorcisms, magic and witch crafts, while others try to super-impose ideas of polytheism, henotheism and a mythological pantheon. They even suppose that the ancient Indo-Aryans took meat, drank som liquor, indulged in gambling and sacrificed animals at the altars. They say that the Vedic Verses were composed at different times and finally completed on the banks of river Saraswati in the Punjab, when they came to India as invaders, driving away the Dravidians. All such curious conceptions are due to lack of right interpretation of the ancient text, and the fact that their views are based on the commentaries of Sayan, Mahidhar etc., whose authority is not unquestionable today. These were a part of subtle machinations of the British politicians who wanted to divide and rule India.

3. History of Vedic age.

At any rate, the field of inquiry remains yet to be explored. In order to rewrite the national and cultural history of India, an association called the Bhartiya Itihas Samiti came into being. The Bhartiya Vidya Bhawan Bombay was founded in 1938 A. D. by Shri K. M. Munshi. This institution took up the scheme of compiling a comprehensive cultural history of India in 10 volumes according to the Indian view point. This task was entrusted to some eminent scholars of history, and linguists, and masters of art and literature in India. The proposed venture was admirable. Thus the history and culture of Indian people began to be written. Its first volume which is called the Vedic age, was published in 1951. Here we are concerned with the matter compiled and published by the contributors, who are presumed to be the eminent scholars of their subject. But when judging them from the material presented, and the facts stated, one thing becomes obvious. The contributors of the Vedic age might be scholars of history and classical Sanskrit, but I think they cannot claim to be the profound scholars of Vedic Sanskrit at first hand, since the way in which the subject has been dealt with by them shows that their contributed articles are only a true copy of the European and Western Scholars of Vedic literature, whose deprecatory remarks about India and its heritage are so well known.

4. Lack of research.

I do not claim to be pitted against any of the eminent historians or scholars, but I simply make a comparison and present the other side of the picture I feel that the Indian writers reiterate the views of Maxmuller, Macdonnal, Keith, Grifith, Bloomfield. Whitney, Wilson, Muir, Weber and others. Their voice is His Master's Voice. No serious attempt has been made to present the Indian view point on the Vedas.

Merely an abridgement or compilation of the Western version has been attempted in the Vedic Age. The compilation work is easier than the study and research of the original text. The latter task is akin to the deciphering of the ancient inscriptions.

5. The Paradox.

I have tried to reconcile the diametrically opposite and conflicting views of the European writers on the Vedas. They seem to blow hot and cold from the same breath. While extoling the sublime and lofty teachings and truths of the Vedas, they smell wine in Som, and see slaughter houses in the *Adhwar* sacrifices. They ignore the fact that Adhwar means a non-violent and pious act. In the poetical description of various doctrines of medicine, politics, arts and sciences as mentioned in the Atharva Veda, they find charms magic, and witch-crafts. If some poets were to describe the mighty technical processes of rockets, sputniks and atomic reactors of the present age, and suppose that the literature explaining them is lost and is not available, then it is just possible that the future generation might call them as wonderful acts of magic and witch-craft. They will treat them as romantic stories of ghosts and fairies. Likewise is the case with the technical terms used in the Atharveda, such as ***Manies*** of various kinds, ***krityas*** of sorts ***Abhichars, Valga***, ***Audan***, ***Skambha***, ***Shatpadi***, ***Vasha, Manyu, Kravyad, Vratya***, ***Gosawa***, ***Apamarga***, ***Kuntap, Ahunasya, Adesh***, ***Sankalpa, Shatwar, Rishbhak*** and so forth. We know that whatever is wonderful in effect but not easily explainable is called magic. Lack of literature explaining the process of the principles or doctrines of science, arts, politics and wars etc. will result in such misconceptions. Mr. Bloomfield is particularly enamoured of and obsessed with the words charms in the Atharvaveda.

Everywhere he sees things as charms, e. g., charms of unity, love and faith as magic and so on.

6. I recollect my own impressions of the vedas when in 1918, I read the history of Sanskrit literature by Macdonnel and others for my B. A. Course. In the absence of a proper research and study of the original text according to the right clues and traditional process, the translations by Europeans as based on the mediaeval commentators who dealt with the ancient text in a mythological and ritual form only, are misleading. And if this process goes on, the so called history and culture of the Indian people aimed by the Bhartiya Vidya Bhawan and Bhartiya Itihas Samiti will simply stamp their present work with an authenticity that the Indian scholars ditto the version of the preconceived notions of the Western writers and translators. Such a state of affairs is undesirable and intolerable. At any rate, until some definite conclusions on this difficult subject are reached by a deeper research and study of the Vedas, the safer course will be to present both kinds of views viz. those of the West and the oriental Scholars as well, who think in the traditional line. I think this may be reasonable and acceptable to all impartial seekers of truth.

7. No Finality

Ever since 1957 when the Vedic Age was published, I made up my mind to prepare a suitable reply to the published articles on the Vedas. I wanted to present another angle of view, which has been overlooked. I am afraid that the slow poison instilled into the students and people and repeated in the European pattern, will do more harm than good, if the other side is not presented. Since the said history has appeared in English, it is but fit and natural to present its reply in English, so that if the Bhartiya Itihas Samiti may be pleased to reconsider the Indian view point, particularly according to the stand of the Arya Samaj, it can introduce some amendment in the next edition. At least the people at large will have an idea of a different story.

No body can yet say that the version put up so far on the Vedas is final. Particularly about the Vedas, the problem of a correct interpretation will remain a vexed question for some time. Even the Western scholars do admit that their attempt is only a guess work. Prof. Maxmuller's statement in the Sacred books of the East - Volume 32 and History of Sanskrit literature is "There are words, the meaning of which we can but guess. Vedic words are in a fluid state. They are not proper names."

8. Indian view point

In this book, an attempt has been made to examine some of these questions. They are important on the present socio-political problems today. In doing so, the traditional Indian method of interpretation (Nirukta), adopted by Yaskacharya (500 B. C.) and followed by Swami Dayanand of the 19th Century A. D. has been adopted by me. This view point is however not conclusive through to my mind it is convincing and in conformity with the ancient authors and scriptures.

9. Supreme authority of veda

In this regard, one factor is particularly noticeable. If the Vedas possessed only the dark side, as depicted by some writers of the West, how could these scriptures stand before the continued traditional reverance and admiration of long ages till this day ? According to the consensus of opinion of the Hindu philosophers, saints, writers and scholars of all times and sects, the Veda is the eternal store-house of the highest knowledge, inspired and divine. To them all, the Veda is the word of God or a piece of revelation. It contains truth of universal application relating to spiritual, religious, philosophical, moral and secular character. The Veda is the fountain head of all scriptural wisdom of all later ages. In all times so far, the Veda is the supreme, final and conclusive authority for all the Hindus, even for the epicurians and free thinkers. Even an atheist is a Hindu but not one who denies the authority of Vedas.

10. Contents of Veda

Besides this there is no dispute about the fact that the Veda occupies a unique position in the entire literature of the world. It is like a grand literary monument of the hoary past, surpassing all other literatures. The natural yet lucid style, easy yet tense and pithy expression and the deep, sweet and sublime ideas about things of nature here and beyond it, are a few characteristics of the Vedas. The oldest yet ever fresh both in theme and language, they possess a matchless vigour and life in depiction. The Vedas are not meant for one people or one age but for entire humanity. They contain rules of human conduct for all stages and condition of man. In simplicity of expression, delicacy of feeling, boldness of metaphors and in the flight of imagination, they are unique. The principles enunciated therein are unimpeachable, prehistoric and prehuman. They combine the richest poetic imagery and the finest delicacy of literary style, embodying the deepest hopes of inner realisation and clearest glimpses of an intuitive vision. Such is the rare collection of over 20, 350 verses, which is the treasured heritage of mankind and universal teachings of morality and religion which stand above all class, creed, colour and nation. The contents are in perfect conformity with the laws of nature, reason and every reformer, preacher or writer of eminence and every scripture of the Hindus has always taken up a firm stand on the Vedas, and declared them as the supreme source of an infallible authority, in matters of religion, ethics and rules of social conduct.

11. Clues of interpretation

The Hindu philosophers pledged themselves as the scrupulous explorers of truth. But they all unanimously and unequivocally accepted the final authority of the Vedas. Surely this could not be a blindfold admission on their part. We, therefore, cannot discard and disbelieve the entire structure and fabric of high estimation and universal reverence of the learned men in the past. On the other hand, there is reason to believe that the present day misgivings and misconceptions are due to the lack of right clues of interpreting the correct sense of the Vedas.

12. My limitations

At any rate, I have attempted to discuss some of these points in this book. I am aware of my limitations and therefore I leave the kind readers to judge my humble endeavour such as it is. And I should state that in presenting this picture, I am not a biased and partial advocate of the Vedas blindfolded. I stand on reason alone.

13. Sanskrit quotations

In this edition, for the sake of facility of common readers, who are not supposed to be pedagogues and who want only the cut and dried ideas, I have quoted only the references without reproducing the text of Sanskrit quotations which was a part of this book originally. This omission is made intentionally and if necessary, I shall introduce the same in the next edition.

14. Article of faith

Veda is our holy scripture and sacred religion. Veda is such as is explained by Guru Dayanand and understood by the Arya-Samaj. It is not the Veda as misrepresented by the misguided commentators and translators. Let the light of truth prevail upon the historians of the Vedic Age.

In the end, I want to thank with kind regards Seth Anand Singh Kachhwaha M.L A. (Rajasthan), the philanthropist, Statesman, educationist, and patron of Vedic learning and culture. who has undertaken this publication,

Author.

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CHAPTER ONE

Importance of Vedas

1. THE VEDAS – THEIR GREATNESS AND GLORY

In a literal sense, the word Veda means knowledge or wisdom spiritual par excellence. It is the sacred and religious knowledge. There is a difference between science and wisdom. Wisdom denotes the knowledge of primary causes of existence. Science is the knowledge of the secondary causes and details.

Veda consists of the oldest poetical collections of the ancient Aryans, couched in the most ancient Sanskrit. Veda is a literature constituting the spiritual heritage of the Hindus or Indo–Aryans.

Dr. S. Radhakrishnan says –

" In Veda we find the first adventures of the human mind made by those who sought to discover the meaning of existence and man's place in life ". (Upnisads).

" It is not only the most ancient literary monument of India, but also the most ancient literary document of the Indo–European peoples " (Bloomfield).

" The Rig Veda is the oldest book of the Aryan family of nations " (Ragozin - Vedic India).

" In the history of the world, the Veda fills a gap, which no literary work in any other language could fill ".

(Maxmuller – Ancient history of Sanskrit language.)

Prof. Maxmuller further remarked that Rig Veda is not a book but a library and a literature. In his book " India – what can it teach us ", the said oriental scholar exclaims –

" If I were asked under what sky the human mind has most fully developed some of the choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them, which well deserve the attention even of those who have studied Plato and Kant, I should point out to India. "

" I maintain that to every body who cares for himself, for his ancestors, for his history, for his intellectual development, a study of the Vedic literature is indispensable ".

" There is a charm that is not discoverable in any other class of poetry. Every thought, inspite of the most intricate, is true, correct and complete".

Voltaire, the French philosopher of the 18th Century, says-

" The Veda is the most precious gift, for which the West has ever been indebted to the East."

Dr. A. B. Keith remarks in the history of Sanskrit literature –

" The Vedic hymns display poetic thought and expression of a high order".

Dr. M. Winter-nitz says–

"The word Veda means knowledge, knowledge par excellence i.e., the sacred religious knowledge".

Prof. Macdonnel says—

"Veda is a body of lyric poetry, distinguished by representation and beauty of thought and skill in language and metre. It is not a collection of primitive popular poetry as formerly misconceived. It is a body of skilfully composed hymns. The Veda is the oldest poetry of the Aryan race. The Vedas were the out-come of a creative and poetic age."

Swami Shankracharya, the renowned Indian Philosopher declares in the Vedant Darshan that the Vedas are the storehouse of all kinds of knowledge.

Sayanacharya, the renowned commentator of the Vedas says that Rig Veda is a store of wisdom, secular and philosophical, whose authority cannot be questioned. It is an intuitional wisdom and inspired writing much above the purview of mind and intellect.

Saint Arvindo Ghosh, the Indian philosopher says—

"The Vedic hymns were chanted to one deity under many names, which are used to express His greatness and powers. This is explicit from the Veda itself."

Prof. Maxmuller remarks—

"The names in the Vedas never appear as appellatives nor as proper names."

"This literature is earlier than that of either Greece or Israel and reveals a high level of civilization."

"We can safely say that the oldest monument of literature of the Indians is at the same time the oldest monument of Indo-European literature which we possess."

(Winternitz—History of Indian literature).

The great Indian commentator of the Vedas Sayanacharya says—

"The Veda describes the transcendent means for the fulfilment of well-being and avoidance of evil."

In his commentary on the Taitriya Samhita, Sayan remarks—

"Veda is that which shows the hidden and unknown clue to those secrets, which are unknowable either by the apparent senses or by inference. The Veda reveals the unusual and divine means of efforts. The person who is well-versed in all the 14 branches of knowledge is able to understand the secret of the Veda."

In short, Veda is intuitional wisdom and inspired writings based on the personal experience of the self with the super-consciousness.

Swami Dayananda in his "Rig Vedadi Bhashya Bhoomika" also holds similar views on the sublime teachings of the Vedas. The systems of Hindu philosophy are unanimous also on this point.

The pithy remarks of Sayanacharya need some explanation. One may ask what is the value of Vedas in the present advanced state of science and literature. The answer is simple. The Veda stands unique in the world literature so far. And it will remain unsurpassed and unimitable in language, style and subject matter. The topics are beyond the scan of human mind. They are beyond Science and philosophy That is known as religion in its true perspective. Only the superman and a sage when in contact with the super-conciousness and in a mood of rapture or ecstasy could get glimpses of the divine wisdom, ultimate truth, and principles which govern life, conduct, ethics, psychology and metaphysics. As such the Veda possesses an eternal value. Even the highest flight of human imagination cannot touch the fringe of problems, which are so clearly and categorically stated in the Veda. The language is unequivocal and charming. The secret of existence and life, the self and super-self, the effect of action and the blissful state–these are some of the topics beyond the worldly science. Here lies the science of all sciences. It is the poetry divine and the song celestial. It is the supreme realisation much above other revealation. That is why Rig Veda is called not a book but a library. It requires a long life devotion and study to get glimpses of the divine secrets of the Veda. A study of Nasdiya Sukta, Hiranyagarbha Sukta, Purush Sukta, etc. will reveal this. The Bhagwat Gita is an exposition of the first two verses of Yajur Veda (40th Chapter).

Veda as such occupies a unique position in the world literature and religion. Veda possesses some distinctive characteristics. These are its natural and lucid style, easy flow, terse and pithy maxims, sublime and noble utterances, universal truths, deep and sweet notes, typical metaphors, sublime similes, delineation of character and personification of nature. All these stirling qualities mark them off from the rest of the literary treasures. Though the Vedas are so ancient yet they are ever fresh. The Atharva Veda exclaims (10 8.32)–

"Look at the song celestial and wisdom divine. The Veda never decays or dies. Obsolete it never grows."

The theme is universal, true and ever fresh. It does not grow old. It depicts the ideal of life, that is, vigorous and virtuous. They are the fountain head of the Aryan ethics and the structure of their language and culture social, economic, political and religious. They constitute the ancient Indian heritage of which one should be proud. From the Vedas came the light which steered the human life through innumerable hurdles for ages. The Veda is not for one people or age. Its scope offers guidance to all persons in all conditions of life. Just study and see. The proof of pudding lies in eating.

The Vedas occupy a unique position in the literaure of the world. They have come down to us from time immemorial. They have been wonderfully preserved through so many vicissitudes of history. They stand as a grand monument of the hoary past. They surpass all other literature in antiquity. The topics they deal with are divine and spiritual which is beyond the sphere of mind and intellect. It is the spiritual wisdom or personal experience gained by contact of the super-consciousness and reduced to writing by the ancient sages. This is what is meant by revealation. With such sovereign virtues, the Vedas possess another charm. They are still a source of boundless beacon light which can steer us through the hurdles and pitfalls in all spheres of life. The watchword of the Vedas is potential enough to quell dissensions and strifes on religion among the Hindus. The Vedas are not meant for one people or one age. Their scope of teachings is as wide as the humanity itself. They offer guidance to all men in all conditions of life and all kinds of people through all stages and ages.

The Rig Veda describes the physical, chemical and other active proportions of material substances. Next to the knowledge comes its application in the practical life that is the aim of the Yajur Veda. After knowledge and practice comes the elevation and exaltation of human faculties. It is the realisation of the Self and the Super-Self. This is Upasna (worship) as mentioned in the Sam Veda. Its study leads one to exaltation or a stage of blissful ecstasy. There he feels oneness with the all pervading and uniform reality of existence which lies hidden behind this apparent cosmic structure. The fourth Veda, Atharva Veda is mostly temporal, though it is replete with rare spiritual and ethical truths. It deals with various sciences and arts. This arrangement of human knowledge is systematical and logical. Swami Dayanand upholds this view in his book 'Introduction to Vedas.'

Rig Veda is often taken to mean a collection of poetical verses of sorts. But this is too literal and a layman's view. Why not try to grasp the underlying idea with the help of other ancient scriptures? The Brahaman granthas which try to explain the Vedas are so categorical in their views and say that Rik is knowledge, Rik is undying. The verse is wisdom. Triple wisdom lies in Rig Veda, Yajur Veda and Sam Veda. Shatpath Brahman says that the Almighty Lord applies and unites everything through Yajur Veda. His divine wisdom is there. Shatpath Brahman further says that through Sam (Sam Veda), we adore him. Sam is the food of gods.

The Brahmanas lay down that Atharva is like a medicine. It is a nectar. Atharva itself is life. Though poetic these pithy sayings do convey much sense.

In his book "Introduction to Vedas", Swami Dayanand remarks that off and on the same verse is repeated in different Vedas. But in fact its purpose is different. In the Rig Veda the Mantras are used for prayers and to convey useful knowledge. In the Yajur Veda, the verses are used for performing sacrifice or in their practical application. In the Sam Veda, the aim is worship through music, the most suitable way of concentration. Further, in the Rig Veda, the qualities of objects are mentioned. The Yajur Veda lays down the process of application of knowlege. Sam Veda is the result of the above. It is the exaltation or holy communion with the Almighty. Atharva Veda lays down how knowledge could be perfected to increase worldly prosperity by arts and sciences. The result is indeed wonderful in effect and charm, but surely it is not a charm, magic or witchcraft in the ordinary sense as presumed by the Western writers. We shall revert to this subject later on.

Veda is the fountain head of all religions, says Manu. Veda is proof in itself. It is self-evident. It does not require other proof like other scriptures. Veda is the supreme authority for those who want to know religion and duty, says Manu. Further the Manu Smriti asserts that past, present and future–in fact everything is attainable by the study of the Vedas. Mundak upnisad says that Veda emanated from God, as if His speech. The Lord created the Veda, says Aitreya Brahman. The Vedic wisdom is endless, says Taitriya Brahman. Nirukta remarks that since the man's knowledge is limited and unstable his duties are laid down in the Vedic Verses, so divine. The

Bhagwat Gita (17 - 23) states that in the beginning of the creation, from God came forth the Brahmanas, the Vedas and sacrifices. The Brihadaranyak upnishad (4.4.22) rightly points out that the learned people know Him through the study of the Vedas.

Saint Arvind says – "I will even add my own conviction that Veda contains other truths of a science which the modern world does not at all possess. The Rig–Veda is the high aspiring song of humanity. Its chants are episodes of the lyrical epic of the soul in its immortal ascension."

Dr. Russel Wallace thus remarks in this book "Social environment and moral progress " – "The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portions of the Hebrew scriptures. In it we find many of the essential teachings of the most advanced religious thinkers.

Mons Leon Delbos, the French writer, says-"The Rig Veda is the most sublime conception of the great highways of humanity."

Mr. W.D. Brown, the well known English writer says "The Vedic religion recognises but one God. It is a thorough scientific religion, where religion and science meet hand and hand. Here theology is based upon science and philosophy."

"Vedic hymns greatly confirm us in the impression that the Aryan moral code, as mirrored in the Rig Veda, bore, on the whole, a singularly pure and elevated character" (Ragozin-Vedic India).

"Astounding fact. The Hindu revealation (Veda) is of all revealations, the only one whose ideals are in perfect harmony with modern science" (Jacolliot–once Chief Justice of Chander Nagar)-"Bible in India".

Shri N. B. Rao Pagvi thus remarks in "Vedic India".

"The Veda is the fountain head of knowledge, the prime source of inspiration, grand repository of pithy passages of divine wisdom and eternal truths."

"Only the glare of the chairvoyant directed upon the mysteries of the past may reveal the unrivalled wisdom, which lies hidden behind those writings (the Vedas)."

"Whence did our pre-historic ancestors derive these extra-ordinary intuitions, that knowledge and assurance which we ourselves are reconquering". (Mr. Matarlink Nobel Prize winner in his book the Great Secret.)

The Vedas deal principally with the knowledge of the transcendental reality, the really real, the realisation of which alone can dispel the ignorance that leads man to bondage and misery. The hymns embody a hidden meaning which only the seers and yogis are qualified in discovering.

The German orientalist and translator of Rig Veda Adolf Kaegi thus remarks in "Life in ancient India"–

"Here the wonderful imagery of the language shines out in transparant clearness and exuberance of sparkling brilliance. Its forms of expression are poured forth as from an inexhaustible spring. We meet everywhere originality, richness of diction, pushing growth and buoyant life. Through them all we feel the fresh breath of a vigorous poetry of nature."

Saint Arvind in "Hymns of Atris" says :

"Veda is a book of esoteric symbols almost of spiritual formula. The inner sense is psychological, universal and impersonal". In "Greatness of Indian literature", the said Yogi repeats :

"Veda is a mystic and symbolic poetry. The Veda is the spiritual and psychological seed of Indian culture".

Dr. Sampurnanand (Benares) says :

"What is Bhagwat Gita but an exposition of the first two verses of the 40th chapter of Yajur Veda. In fact numerous Gitas can be composed on the basis of the Veda Mantras (Introduction to Vedic Sahitya).

In Veda lies the seed of knowledge in a symbolic form. The seers or yogies alone can realise, and expound the Vedic wisdom. The Vedas contain the fundamental principles to guide humanity and enables it to understand the ultimate realities in the world - moral and spiritual. On this score no other literature can claim to compete with the Veda. It is a divinely inspired wisdom realised by the sages while they were in a holy communion with the super-consciousness.

As such it is prehistoric and prehuman knowledge. It embodies all that is essential for man's guidance. For instance, Rig Veda contains the theories of science, Yajurveda lays down the canons of practice and conduct, Sam Veda is the practical spiritual Science. And lastly the Atharva Veda contains the wisdom and solutions of the riddles of universe pertaining to nature, man and God. A long course of study and research is required for this purpose.

The learned linguists agree that the language of the Vedas is the source of all languages particularly of the Aryan stock. The thoughts expressed in the vedas are the souree of all ideas, faiths, arts, sciences and knowledge which we have developed. The rudiment briefly stated is there.

Prof. Macdonnel's remark in his history of Sanskrit literature is significant, when he says - "In the very threshhold of Indian literature more than 3000 years ago, we are confronted with a body of lyric poetry which is distinguished by refinement and beauty of language and metre. The Vedas were the outcome of a creative and poetic age. The Rig Veda is not a collection of a primitive popular poetry, as it was apt to be described at an earlier period of Sanskrit studies. It is rather a body of skilfully composed hymns. The Veda is the oldest poetry of the Aryan race. This monument contains much of aesthetic value and well deserves to be read by every lover of literature."

Dr. M. Winternitz in his history of Indian literature remarks-

"In the oldest Indian, and at the same time the oldest Indo-European monument, a prominent place in the history of the world literature is due to the Veda. Throughout millions of Hindus have looked on the word of the Veda as the word of God. The Veda has given them their standard of thought and feeling. No one who has not gained an insight into the Vedic literature can understand the spiritual life and the culture of the Indians."

Dr. Alfred Ludwig (German translator of Rig Veda) says- "The Rig Veda pre-supposes nothing of that, which we know in Indian literature, while on the other hand, the whole of Indian literature and the whole of Indian life presupposes the Veda."

Mr. Kaegi, German translator of Rig Veda says –

"One will feel attracted by the songs through a child-like simplicity, through the freshness and delicacy of feeling and by the boldness of mataphor and the flight of imagination."

"Rig Veda is a prince of poets towering up out of the mists of primitive times".

"The Veda is like the lark's morning trill, of humanity awakening to the consciousness of its greatness."

Mr. Sten Konow drops a remarkable hint thus—

1. The conception of Vedic religion as a worship of nature and natural phenomenon is fundamentally wrong." (Aryan Gods of Mittani people).

"The Veda is really a treasure, a treasure not only for the Brahmin but also for the humanity at large, a most precious inheritance of the past."

(Vidhu Shekhar Shastri—Shanti Niketan.)

"The Rig Veda Samhita is not a book but a library."—Reverend Dr. Henry Lefever.

"Through Veda the gospel of life beyond the super sensual existence has been most conveniently revealed."

(M.M. Pt. Premnath.)

"The compilation of Rig Veda marks the last phase of a great civilisation and culture and of a freeman to worship of beauty. They sang of the beauty of their visions. They lived a beautiful life in the environment of real beauty and they always sang of beauty natural and ideal."

"The new, pure and graceful song comes forth like the som from the filter. It is a spontaneous overflow, ever green and lovely."

"It is a composition in heart, in mind and in understanding. It is conceived in the heart and spoken from the soul." The sincerity and intensity of utterances are the characteristics. The songs are powerful and abound in the choice phrases. They are the sweetest of the sweet, unprecedented and comprehensive." (Prof. P. S. Shastri, 12th All India Oriental Conference).

"The Rig Veda throws a flood of light on the religious faith and feelings of the most advanced type of humanity." It gives a clue to the process of evolution by which the human mind is led from nature to nature's God.

(Prof. V. Rangacharya - History of Pre Muslim India.)

Dr. C. Kunhan Raja says -

"The Vedas are held to be the divine truths revealed to the Rishies or sages in their supra - normal conciousness. They saw the supreme truth and so they are glorified by the name Rishi or Seer." (Cultural heritage, India)

2. THE INFALLIBLE AND SOVEREIGN POSITION OF VEDAS.

The great sages among the Aryans throughout have accepted the undisputed and supreme authority of the Vedas as religious scriptures. The eminent philosophers and Indian leaders of religious movements like Shanker, Ramanuja, Madhav and others never questioned the ultimate authority of the Vedas. The authors of all the six systems of Indian philosophy too had implicit faith in the infallibility of the Vedas.

The Vedas radiated the light which illumined the World with the eternal principles enunciating nature and the correlation of God and man. Almost all the oriental scholars theologians and leaders of Indian thought and philosophy are of unanimous opinion that the Vedas contain unimpeachable truths - divine and inspired. Every branch of sacred literature is agreed on this point. It accepts the authority of the Vedas as final and conclusive. The epicurians too could not overlook this fact. Every Hindu preacher, reformer, philosopher or writer has taken up a firm stand on these scriptures, which are held by all the Hindus beyond error. The vedas are held as of an independent and supreme character, while other writings are regarded as dependant and to be followed to the extent as they may be in confirmity with the Vedas. The authors of Hindu philosophy are known as the scrupulous explorers of truth. As such they could not be expected to accept such hypothesis or axiom as the supremacy of Vedas without carrying out a thorough and hair-splitting scrutiny about their contents and value. The philosophers were prepared to argue about the existence of God and souls. But on Vedas they were all one. We thus have to reach an irresistible conclusion that these scriptures cannot be counted as primitive utterances or hymns, as some Western scholars once thought, probably because their ideas were based on the imperfect commentaries. Sayan's attempt was only a ritualistic and onesided one. We therefore stand at a paradox. On one side, there is a long, traditional and eminent line of thought. Such an admiration could not be unfounded and merely rest on a blind faith for long ages. It is just possible that the right clues for deciphering the Veda were not available to the commentators of the middle ages. Sayan's adventure therefore though great, led to much doubt and misconception. This anomaly was readily welcomed by the Europeans, who were ardent admirers of Christianity and would never accept any work as of higher value than their own religion. Like Miss Mayo, they decried the Indian aspirations and thoughts.

3. ANTIQUITY AND AGE OF VEDAS.

As we have seen, the Veda is the most ancient document of the Aryans and the Vedic age represents a stage of a lofty civilisation in culture, language, religion and philosophy. The Veda is first Chapter in the history of human intellect. The germ of human thought lies in the Veda, which filtered though the seers or sages, as Nirukta describes them.

There is of course no consensus of opinion about the Vedic age. The following is the gist of the views held in the matter:—

Name of scholar.	**Age of Veda supposed.**
1. Maxmuller.	800 B.C. to 1500 B.C.
2. Macdonnel.	1000 B.C. to 2000 B.C.
3. Haig.	1400 B.C. to 2000 B.C.
4. Whitney, Wilson Grifith and Benfy.	1500 B.C. to 2000 B.C.
5. Weber.	1600 B.C.
6. Jacobi.	1500 B.C. to 2000 B.C.
7. B.G. Tilak (Orion).	1500 B.C. to 4000 B.C.
8. R.G. Bhandarkar.	2500 B.C.

Dr. A.C. Das says in Rig Vedic India—

"I must admit that the coincidence of Rig Veda and geological evidence is so startling and remarkable as to make me incline to the belief that some at least of the ancient hymns of the Rig Veda were composed before the down of history."

The Indian scholars like Umesh Chandra Pagvi and Avinash Chandra think that the Vedas are lacs of years old. According to them, even the Brahman Granthas (Commentaries on Vedas) are 22,000 years old. Mr. Vadar carries them back to 15,000 B.C. Dr. A.D.Pushalkar summarised his views in Bharat Kaumudi Volume II (commensoration Volume of Dr. Radha Kumud Mukerji). He held that the age of Vedas is considerably prior to 2500 B.C.

Prof. Venkateshwar's estimate is 11,000 B. C. Mr. V. R. Karaudikar based his conclusions on the study of the Puranas and placed Rig Veda before the great flood, which took place in 4200 B.C.

Dr. Winternitz thinks that nothing speaks against the assumption that the Vedic literature extends back to the fourth millionary. Dr. Radha Kumud Mukerji considers 2500 B.C. as a probable date.

In the 10th oriental conference M.M. Pt. Pramath Nath as President remarked "There is no unanimity of opinion among the antiquarians of the west about the period of the composition of the Rig Veda Samhita, the oldest book in the sanskrit language. It is variously regarded as composed between 1500 B.C. and 400 B.C. Among the Indian scholars, who pursue western methods of investigation, the late Lokmanya B.G. Tilak placed it at about 4500 B. C. On the other hand, Dr. Avinash Chandra Das goes far back as 25000 B.C.

In this connection, it may be interesting to know the comparative dates of scriptures of other religions. They are as under:—

1. Zoroastrians (Parsi)	2500 B.C.
2. Judaism (Jews).	1900 B.C.
3. Jainism.	1750 B.C. to 500 B. C.
4. Budhism.	500 B.C.
5. Confuscius (China).	500 B.C.
6. Taoism (China).	500 B.C.
7. Shintoism (Japan)	500 B.C.
8. Christianity.	One A.D.
9. Islam.	600 A.D.

As shown above, the age of the Veda is the earliest. Maxmullar says that the Vedas are the oldest books in the library of the world.

4. TESTIMONY AND VIEWS.

Prof. Maxmuller further remarks–in "India–what it can teach us."

"It cannot be denied that the hymns of Rig Veda are such as the goddess of poetry would be proud of. The philosophy of Rig Veda is much more practical. It is great fortune that the Rig Veda, though so old and voluminous in extent, has been preserved to us, in a form correct to a syllable by oral tradition. Rig Veda is not a book but it is a library and literature."

Prof. Ghate in lectures on Rig Veda says—

"Rig Veda is not a mere babbling of primitive humanity but the highest receptacle of most erudite learning and recondite philosophy."

The European writers of the 18th century however had an erroneous view about the Vedas. They could not fully understand these scriptures. Their source of information was the partial and imperfect commentaries of the middle ages. They therefore thought that the Vedic religion was of a primitive type and the Vedic people were almost semi-barbarous. They likened them to mere children as it were dazed and surprised by the natural phenomena and stupefied with wonder and admiration. But as testified by all scriptures and Indian scholars, the Veda is the eternal storehouse of the highest knowledge inspired and divine. The traditional orthodox view is that the Veda is not a human composition. It is a supernatural inspiration of mystic origin. The hymns are religious, philosophical and secular.

"Rig Veda is a store of wisdom, secular and philosophical, whose authority is unquestionable" - says Sayan.

Shri Shankaracharya says in his commentary on Vedant Darshan -

"The Veda are the store - house of all kinds of knowledge."

In his "Introduction to the Vedas", Swami Dayanand Saraswati says -

"The subject matter of the Vedas is fourfold., viz. supreme knowledge (Vigyan), duties (Karma), worship (Upasna) and empirical knowledge (Gyana). The subject ranges from God to the minutest particle."

The various religious scriptures of the Hindus acknowledge the Vedas to be of the highest authority. Here is their testimony.

1. Taitariya Brahman (3.12.9)

"He who does not know the Vedas, does not know Him, who is great."

2. Gopath Brahman (1–33).

The Vedas are like the Sun the source of energy and life.

3. Jaimini upnisad (4.25.3).

"The Veda is, as it were, God."

4. Atharva Veda (10-8-32) declares–

"The spirit is so close and mixed up with matter. The one cannot forsake the other. It cannot perceive it, though so near. Therefore look up the divine poetry (Veda) which will unraval this mystery. The Veda never dies or decays."

5. Kenopnisad (4-8).

Austerity, self control and virtuous actions lead to knowledge of Upnisads. The Veda constitutes that knowledge. Its source is truth.

6. Kathopanisad (2-15).

All the Vedas expound the sacred symbol or syllable OM. The sages who practise penances describe it. To attain it the seers exercise self control.

7 Prashnopnisad (5-7).

With Rig Veda one gets on in the world. With Yajurveda he knows the etherial world. With Sam Veda, he reaches the stage attainable by the Yogies.

8. Brihadaranyak Upnishad.

Rig Veda became manifest from the breath of the Almighty, as it were.

9. The Vedas revealed themselves at the beginning of the creation. (Shanker - Vedant Darshan).

10. Vaisheshik Darshan (3. 2. 8).

The Vedas are self evident.

11. Sankhya Darshan (6-34).

He who resorts to redundant reasoning cannot get self knowledge, since this is contrary to the Vedas.

12. Purva Mimansa (1. 1. 5.)

Every word of Veda is linked with its purport.

It is the means of knowledge, and is an exhortation from God. The Veda is self evident. It does not require any other evidence.

13. Mundakopnisad (2-6)

From the Almighty emanated the verses of Rig Veda, Sam Veda and Yajur Veda together with the rights, actions and their rewards.

14. Taitriya upnisad (3-5)

Mantra is Brahma. God is praised by Mantras. The Vedas derive their glory from God.

15 Taitriya Upnisad (Shiksha Valli 11-6).

The preceptor says. Listen to my preaching, which is the path of the Veda. This is the exhortation of the Veda. Follow and act up to it.

16. Aitreya Upnisad (3. 1. 5.).

May my mind and tongue reproduce the Veda.

17. Swetashwetar Upnisad (5-6).

He alone knows the origin, who is well versed in Veda. He knows God as described by upnisads. The ancient sages thus became immortal.

18. Chhandogya Upnisad (1. 1. 9).

From Him (Almighty) did the Vedic wisdom emanate.

19. Chhandogya Upnisad (3-5-4).

In fact the essence is the Veda, which is the essence of essences. The Veda is the nectar. Become immortal by its study.

20. Chandogya Upnisad. (4-17-4).

The Lord condensed the three branches of study viz. wisdom, action and worship from the Vedas.

21. Brihadaranyak Upnisad (1-5-7)

Rig Veda is word. Mind is Yajur Veda and Vital airs are Sam Veda.

22. Brihadaranyak Upnisad (4-4-21)

The learned people wish to know Him through the study of Vedas.

23. "The six systems (of Hindu philosophy) agree in certain essentials. The acceptance of Veda implies that all the systems have drawn from a common reservoir of thoughts."

(Dr. Radhakrishnan - Indian Philosophy.)

In these systems the spiritual references as recorded in the Vedas are subjected to a logical criticism. Intuition, inference and the Vedas - these are accepted by the Hindu philosphy. It admitted the supreme authority of the Vedas.

24. Sankhya Darshan (5-51).

The Vedas become manifest by their own innate glory. They stand on their own authority.

25. Sankhya Darshan (1. 36).

The world is not transitory and unreal, since such a notion is opposed to the Veda and reason.

26. Sankhya Darshan (2-22).

The Veda testifies that mind is not eternal. It is born and dies.

27. Sankhya Darshan (5-12).

The Veda says that the premordial matter is the material cause of universe.

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28. Sankhya Darshan (5-45).

The Vedas are not acts of man. They are the divine revealation and eternal.

29. Vaisheshik Darshan (1-1-3).

Being the work of God, the Vedas **are the authority.**

30. Vaisheshik Darshan (6-1-1).

In Veda every word is reasonable.

31. Nyaya Darshan (2-69).

As the learned and truthful sages say, the Veda is the supreme authority.

32. Yoga Darshan (1-7).

There are three proofs viz. apparent, inference and the Veda

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33. Vedant Darshan (1-1-11).

God is the creator of the Universe, since Vedas say so.

34. Vedant Darshan (1-3-29).

The Vedas are eternal.

35. Vedant Darshan (1-4-24).

God and soul are distinct. They are so proved according to Vedas.

36. Vedant Darshan (1-1-3).

God is the cause of Vedas.

37. Shankaracharya comments thus on Vedant Sutra:-

By light of a lamp, objects are seen. In the same way knowledge of things is possible through the Rig Veda.

38. Mimansa Darshan (1. 2. 1).

Sacrifice or action is enjoined by the Vedas and the result is bliss.

39. Bhagwat Gita (17-23).

From God emanated at first the Vedas, Brahmans and Yagyas.

40. Gita (8–25).

By study of Veda, austerity, sacrifice and charity, one reaches the goal eternal.

41. Gita (9–17)

God is Onkar, Knowable, Know Him and Rig, Yaju and Sam.

42. Gita (13–4).

The essential secret about matter and spirit is described by the Veda.

43. Gita (15–1)

The world is like a tree. Its leaves are the Vedas, which beautify it. He who knows the tree, knows the Veda.

44. Gita (15–15).

I am knowable through the Vedas. I am the creator of the Vedant and known of the Vedas.

45. Gita (15–18).

In the world and in the Vedas, God is known as Purushotam or soul supreme.

46. Manu Smriti (1–23).

The Lord milched, as it were the Rig, Yaju and Sam through the seers Agni, Vayu and Surya.

47. Manu (2–6).

The Veda is the source of all religions.

48. Manu (2–13).

For those who want to know what is the right mode of life, the supreme guide is the Veda.

49. Manu (12–97).

Everything in the present, past or future is capable of proof by Veda.

50 Manu (2–166).

Always study Veda. For a Brahman, to study means penance.

51. Manu (12–94).

Veda is, as it were, the guiding eye to the world.

52. Manu (1–12).

The characteristics of duty are the Veda, the Code of law and conduct, the life and conduct of a noble man and the dictates of one's conscience.

53. Manu (12-06).

What is not contrary to the Veda is the duty.

54. Manu (2-11).

One who speaks ill of the Vedas is an atheist.

55. Manu (2-168).

He who leaves the Veda and toils in other spheres, becomes degraded with his family and descendants.

56. Mahabharat.

The Vedas are eternal and divine. From them emanated all the teachings in this world.

57. Bhagwat.

What is laid down in the Vedas is Dharma or pious duty. Contrary to this is Adharma or sin. The Veda is, as it were, God personified.

58. Valmiki Ramayan.

Those whose conduct is opposed to the Veda, are undoubtedly the atheists.

59. Mahabharat.

There is no scripture higher than the Veda.

60. Sayan in his commentary on Yajur Veda (Taitriya) says.

What cannot be comprehended by observation and inference can be known through the Vedas. This is the speciality of the Veda.

The Veda shows the way to attain the desirable and avert what is undesirable. The words and objects of the Vedas are different from those of the ordinary life and usage.

61. And lastly, Brahma Rishi of Atharva (19-71-1) exclaims.

Mother Veda I do adore.
Her Votaries she does sanctify.
Blessed are those who preach this gospel.

* * *

CHAPTER TWO

Contents of Vedas

1. EMPIRICAL AND INTUITIONAL TRUTHS

There is an old controversy about intuition and empiricism. The historical school of Vedic Literature holds that the Vedas are empirical. That is, they are based on the experience of sages. The contrary view is that it is difficult to presume how in an initial stage of life, the highest and noblest truths, as we find in the Vedas, could be enunciated. The vedic truths even today keep abreast of the modern scientific age. As St. Arvind Ghosh says, the Veda contains some truths of science which the modern world does not know. In that case, he remarks, that Swami Dayanand has rather understated than overstated the depth and range of the Vedic wisdom in his commentary. Further we know that every Knowledge is not gathered through experience, observation or experiment. Everything we know is not empirical or based on a scientific investigation. The other process is, therefore, known as intuition. At times the intuition is at the root of apprehension. It is the intuition or divine insight by which we rise above the intellect and scale the highest peak of thought and reality. Intuition is the call of one's innermost self. It transcends reason. Intuition is the sheet anchor of the saints and yogies, who lead lives of chastity, purity, non-violence and truth. They hear the voice of conscience at its best and are in communion with the superconsciousness. The sphere is of a personal experience and stands beyond reason or proof. Intuition is a measure of judgment where all other measures fail. From the nature of wisdom contained in the veda mantras we are led to conclude that the vedic truths are the results of the intuition of the seers (sages or yogies). This process is also known as the Divine revealation - a word used in religion.

2. NUMBER OF VEDAS

Rig Veda, Yajur Veda, Sam Veda and Atharva Veda - these are the well-known holy scriptures of the Hindus. They are held to be the word of God revealed to the original four seers (Divya Rishis) Viz, Agni, Vayu, Aditya, and Angira. The later sages are Shrut Rishies, who heard the divine revealation by tradition and whose names or rather Nom de plume (upnam) appear with each mantra, indicating that they discovered the significance of that particular mantra and preached it among others. According to the Mundak upnisad, Brahma was the first patriarch among the godly Aryans, who was the protector of the world and who taught the spiritual knowledge (Vedes) to his eldest son Atharwan. And this traditional line continued. The Mahabharat and Vishnu Puran say that Veda Vyas, the great sage had classified and arranged the Vedic Verses. They say that originally there were three Vedas and the fourth Atharva Veda was a later addition. Another version is that each of the four Vedas revealed itself to a sage called Divya Rishi in the beginning of the creation. Later on, the seers were known as Shrut Rishies. Apart from such a question, we are to examine here the number cf Vedas with the help of the internal evidence of the Vedic Literature itself.

(1) In Yajurved (31-7) the names of four Vedas are mentioned. There the word Chhanda refers to Atharva Veda. Atharva is also known as Chhanda Veda.

(2) In Atharva Veda (10-23-4-7), Atharva ranks among the four vedas.

(3) In Gopath Brahman it is said that Atharvan sage revealed the Atharva Veda to Angira.

(4) In Shatpath Brahman of Yajurveda (15-5) or Brihadaranyak upnisad, the four Vedas are clearly mentioned.

(5) In Rig Veda (10-71-11) the duties in a sacrifice are assigned to four priests and Brahma represents the Atharva Veda, as he watches the performance quietly while the other three priests representing the three Vedas perform their respective duties.

In Rig Veda (8-60-9) and Sam Veda (1-4-2) all the four Vedas are referred. The Mantra runs thus :-

O Lord, protect us with one Veda (Rig Veda.) Do support us with the second Veda (Yajur Veda). Do protect us with all the three Vedas (Rig, Yajur and Sam). Do protect us by means of all the four Vedas, which deal with knowledge, action, worship and science respectively.

(6) In Mundak- upnisad (1-1-5), the names of all the four Vedas are mentioned.

(7) In Taitriya upnisad Brahma Valli (3-1) the Atharva Veda is mentioned.

(8) Chhandagya upnisad (3-4-1) which belongs to the Sam Veda says that the verses of Atharva Veda are like bees. The hymns of Atharvans and Angiras are honey producers.

(9) The same upnisad Chhandagya (7-1-4) clearly mentions Atharva as the fourth Veda.

(10) On the other hand, there is no evidence to prove that Atharva Veda came into being at a later stage, as alleged by the European writers

(11) In his History of the vedic age, Prof. V.Rangacharya remarks : "It follows that the Atharvan hymns were in some

cases contemporary with the earliest hymns of the Rig Veda. Some are earlier than the earliest of the Rig Veda itself."

(12) In Shatpath Brahman (2-5-8-3) it is stated that Rig Veda was revealed to Agni, Yaju to Vayu, Sam to Surya and Atharva Veda to Angira sage. So the version of the Mahabharat and Vishnu Puran does not appear to be correct that at first there was one Veda but later on Vyas and Vaishampayan arranged it in four parts. The Puranas also on the other hand state that from each of the four mouths of Brahma came forth one Veda. The Mahabharat mentions all the four vedas in several places.

The European Scholars have alleged that one veda is older than the other and that Atharva is a much later addition. Further these writers go so far as to presume that the two Mandals viz., first and tenth of the Rig Veda are later additions. This is, however, a baseless and wrong notion. There is no evidence (internal or external) to support this view. The presumption is not borne out either by language, structure or style by the Vedas. The vedic scholars know that some portions of Atharva are more antique and difficult than those of the Rig Veda. Moreover there are cross references of one Veda in the other. How could the previous Veda, so presumed, could have a mention of the Veda or Vedas that are so called later ones ? Here are the instances for comparison. (1) Atharva Veda is referred to in the Rig Veda in the following verses :

Rig

1-80-10
1-83-5
4-58-3
6-15-17
6-16-14
6-47-24
10-48-2

(2) Atharva Veda is referred to in the Sam Veda viz., Purvarchik 1. 1. 9, Uttar Archik 1. 1. 2.

(3) Atharva Veda is referred to in the Yajurveda as follows:-

Yaju
8-56
11-32
11-33
15-22
19-50
30-95

(4) Yajurveda is referred in the Rig Veda 8-41-8 and 10-12-3.

(5) Sam Veda is referred in the Rig Veda as under :

Rig
1-62-2
1-107-2
2-43-1
2-43-2
4-5-3
8-29-10
10-93-8

(6) Sam Veda is referred in the Yajurveda thus :

Yaju
18-67
19-18
19-94
20-12
21-7

This is an important internal evidence that all the Vedas were contemporary in revealation, composition or arrangement. The Veda or knowledge is one, though the verses of them have been arranged, of course, with repetition here and there according to the needs of the subject matter or purpose. These subjects are four viz., gyan, karma, upasna and vigyan and the Vedas are therefore four. Vigyan means secular sciences of arts, crafts, politics, wars etc. The presumption that there is magic, witch craft, etc. in the Atharva is incorrect. It is a misinterpretation of the text.

Moreover, one thing is noticeable. When the western writers Maxmuller and others admit that in view of the various devices adopted for maintaining the purity of the Samhita by way of recitation in a strict tradition, not a single word or syllable could be altered or added in any Veda, it is futile therefore, to presume that some portions were later additions than the other, or that there was any interpolation in the Veda. On the other hand, the matter or fact is that the European Christian writers started with some preconceived notions about the oriental literature. Therefore, when–ever they found any verses or chapters stating any sublime philosophy higher than the Christianity, which conflicted with their presumptions, they atonce declared that such mantras must be the interpolations of a later time. But for advancing such a theory they had absolutely no ground. The Indian writers, who studied the books of their European preceptors in their university course, also took the ideas or theories as a gospel truth and repeated them verbally or in writing. The whole atmosphere is thus vitiated. The entire structure stands on a bank of sand, as it were. The contributors of the vedic age are also no exceptions. They have not tried to make an independent research by adopting the traditional means or clues of interpreting the Samhita. We shall revert to this subject later on.

3. NUMBER OF MANTRAS

We have observed that according to the traditional view, the Vedas were not composed by men, but they are the result of Divine revealation. The six systems of Darshan philosophy of the Hindus and Panini hold that not only the sense but the word itself emanated from God, that like ether (Akash), the word or sound is eternal. The seers were merely the vehicles of that expression. They conveyed it verbally and later on reduced it to writing when the art of writing was invented. Some people hold that great sage Mahadeo or Shiva invented the Deva Nagri alphabet. The Vedas are, therefore, called Shruti, i.e. what is heard. **Agam** means what comes to the ear. **Nigam** means what comes out of the mouth. Thus Nigamagam is Shruti or Veda in the beginning. It is heard and then conveyed by speech. However, it is needless to go into any more controversy on this subject. In his introduction to Vedas, Swami Dayanand has thrown light on this point. But as the popular saying goes; let us not count the mango trees but taste the mango fruit itself.

Here are the numbers of mantras or verses :

1. Rig Veda	10,522	mantras
2. Yajur Veda	1,975	mantras
3. Sam Veda	1,875	mantras
4. Atharva Veda	5,977	”
Total	20,349	mantras.

There are repetition of some verses in different Vedas but that is according to different sense and the subject matter dealt in each veda.

4. W AT IS TRA I

Trayi means trio or threefold. Sometimes it is said that there are three Vedas viz., Rig Veda, Yajurveda and Sam Veda only. The fourth, i. e. Atharva Veda is said to be a later addition, which was acknowledged afterwards. We have referred to this point before. There is no ground to presume such a theory, which is more or less a misunderstanding :

(1) According to Purva Mimansa Darshan (21-35-37) there are three kinds of mantras or verses in the Vedas.

In the Rig Veda the words are arranged according to their sense or knowledge. The Yajur Veda relates to Karma, action or practical application while Sam Veda relates to songs or music.

(2) Chhandagya upnisad (4-17-4) says that the Lord condensed the three branches of studies viz., knowledge, action and worship in the Vedas.

(3) In the Sarvanu Kramani Vritti, it is stated that the mantras in Yagyas are displayed in the form of Rig, Yaju and Sam.

(4) The term Veda trayi is used to indicate that the Vedas (which are four in fact) relate to three objects or sense viz. knowledge, action and worship.

(5) Atharva (11-8-23) mentions all the four Vedas.

(6) Rig Veda (1-100-4) also refers to all the four Vedas.

(7) Yajur Veda (31-7) mentions Atharva Veda as the Chhanda Veda.

(8) In Rig Veda (10-71-11) the duties of Brahma, who represents the Atharva veda, are alluded.

(9) In Shatpath Brahman and upnisad, there is a mention of all the four Vedas and not only three-vide Shatpath Brahman (13. 4. 3)

(10) As regards the cross references in Vedas we have given some details above.

(11) Wherever the word Trayi is used, it simply means that there are three senses of vedic words, and they are Gyan, Karma, and Upasana, Thus while vedas are four, their subject matter is threeefold. Swami Dayanandand and Satya Vrata Samasrami agree on the point.

Sometimes it is alleged on the authority of Taitriya Brahman (Ananta vai veda) that the vedas are innumerable. This is, however, not a true sense. It simply means that while the number is four, the interpretations or senses of mantras are various and innumerable. The language of Veda is so comprehensive and terse that it includes all possible shades of meaning.

5. SHRUTI

The Vedas are called Shruti because originally they were handed down in tradition by word of mouth until they were reduced to writing, and arranged in the present form. The original divine seers were four Divya Rishi. But those who discerned the implication of mantras also came to be known as Rishi or Shrut Rishi. Rig Veda (10-71-3) says that the Vedas were revealed through the sages. Gopath Brahman states that the mantras which were seen by him (Angira Rishi) became the Atharva Veda. Vaisheshik Darshan (1. 1.3) says that the Vedas being God spoken or divine revealation are authoritative. Sankhya Darshan (5-51) says that the Vedas are self authoritative, as they are the products of God's natural powers. Sankhya Darshan (5.46) says that the Vedas are not composed by any man. None has composed them. Vedant Darshan (1.1.3) holds that God is the source of vedas. Sankhya Darshan (5-47) asserts that no person whether liberated or not is capable of composing the Vedas. Nyaya Darshan (11.1.67) lays down that the Vedas being eternal and the word of God, should be acknowledged as the final authority. All the sages have done so. Patanjali Yoga Darshan (1.26) says that the preceptor of the ancients and the modern people is God, who is not limited by time. Commenting on the Vedant aphorism (1.1.3) saying that God is the source of vedas, Sri Shankaracharya remarks that the vedas are uncreated as they express the will of God. Rig Veda & others are repositories of various sciences and serve as light from a lamp.

6. WHO IS RISHI

With every mantra we find a Rishi. The people presume that the Rishi was the person who composed that mantra, or verse. Let us examine this point.

The historical school headed by Katyayan (300 B. C.) followed by various interpretors in the later age, have opined that the Vedic verses were composed by different sages. According to the more ancient Nirukta School, however, led by Yaska Muni (500 B. C.), the Rishies were only the seers of mantras and not composers. They only interpreted the verses. The vedic lexicon Nirukta has defined the word Rishi. It lays down that the Rishies are the seers of mantras, as Rishi means one who discerns. Along with each mantra, there appears the name of a Rishi in the margin or at the top of the verse. It means the sage to whom the sense or interpretation of the divine verse became known as a result of his meditation or yoga. He also propogated or preached that mantra. Rishi, therefore, means only an interpreter, says Anukramanika of Rig Veda. Sometimes the nom-de-plume or upnam appears as a Rishi. For instance the Rishies of some mantras are river, mountain, tortoise, fish, shell, pigeon, life etc. Surely these things cannot be the composers of mantras. It is just possible that all these are symbols of the seers. Compare in this connection the various symbols adopted by the Jain Tirthankaras at a later age. Nirukta clearly states that these Rishies are the seers. The sage Upanyava also opines that the Rishies are only seers and not composers of the mantras. Such sages were those who had gained a personal insight and experience of what is truth and real in this world.

Later on, they say that the mantras were divided and arranged into books and parts, as they appear today. They say that this compilation and arrangement was undertaken by Vedavyas or Krishna Dwepayana. In an article on Vedic culture in the cultural heritage of India, Dr. C. Kunan Raja opines thus : "According to the Vishnu Puran, the original Veda, first revealed by God to the Rishies, consisted of one hundred thousand verses and had four divisions. With the flux of time, these divisions got mixed up and many portions of the Vedas fell into obscurity. So in the beginning of the Dwapar age (third epoch) Krishna Dwepayana resuscitated the Vedic study and classified the work according to the four ancient divisions of Richa, Yajus, Saman and Atharvan. In order to perpetuate the study of the Vedas in a proportion, he taught them to his principal disciples. He gave the Rig Veda to Paila, the Yajur Veda to Vaishampayana, the Sam Veda to Jaimini and the Atharva Veda to Samanta. As he reclassified the Vedas, he became renowned by the name of Vedavyas i. e. "classifier of the Vedas." However, this is a traditional and Puranic view.

In short, Rishi appears to be the title of a sage, who saw the sense hidden in the mantra. Yajur Veda (34-49) defines or describes the qualities of a seer. A Rishi is one well versed in Veda, a learned person who has completed his studies, who follows reason and truth, whose attributes are divine, who is a Yogi, impartial and unattached, who has a perfect perception with spiritual wisdom and balance of mind intellect and good conscience. The Mundak upnisad Taitriya Aranyak and Shatpath Brahman also describes the qualities of a Rishi.

A Rishi is not a Mantra Karta or a composer of the verse. This conclusion is based on two factors. We find that one small mantra of a few words has got 100 or even 1000 Rishies. It is inconceivable how a small mantra was composed (if it was ever so) by so many sages. The second point is that one and the same mantra has got different Rishies. How could different persons compose the same verse ? Or was it plagiary ? Here are the instances, See Rig Veda 9. 6.19. This one mantra has "Shatam Vaikhanasa Rishaya" i.e. 100 Rishies. Could this small mantra take 100 persons to compose it ? Certainly not. It is absurd to think so. Further

RigVeda 9-11-53 has 100 Rishies. Rig Veda 9-107 has seven sages. Rig Veda 8-34 has 1000 Rishies.

Now consider the second point. The very same mantra occurs in the Rig Veda 10-152-1 and the Atharva Veda 1-20-4. But in each case, the Rishi is different. In Rig Veda it is Bharadwaja, and in Atharva, it is Atharva Rishi. The same is the case in the following mantras–

Rig Veda	10–161–1	Rishi Prajapati.
Atharva	3–11–1	Rishi Brahma.

The mantra is the same in both Vedas.

Rig Veda	1–189–1	Rishi Agastya.
Yajurveda	40–16	Rishi Dadhyan.

Here again the mantra is one and the same, but the Rishies are different. If we admit that the Rishies composed this mantra, it means that the same mantra was composed by Agastya in Rig Veda and by Dadhyan in Atharva Veda. This presumption is not correct.

Therefore the only reasonable conclusion is that the mantras were only seen, interpreted and preached by the sages. They were not composed by the sages, whose names appear with the mantras. The sages were only seers of the same mantra in different context, sense or subject matter.

Thus the presumption or misconception that a Rishi was the composer of the mantra does not stand to reason.

7. WHAT IS DEVA OR DEVATA

The popular practice and belief in multitudes of gods, goddesses, demi-gods etc is an old superstition or blind faith. This prevails in all countries and in all societies, high and low educated and uneducated. In practice it is as good as an ariticle of faith even in the most orthodox sects professing monotheism. Most of these people while praising and preaching the creed of oneness of Almighty God, do adore tombs, holy books and other symbols, idols and photos of heroes and heroines in the same way as they worship God. No religion or sect is free from this infection. It is also true that those who adore the gods and goddesses have no idea of the nature identity or entity of such gods. But all the same the worship goes on. People put wreaths, burn incense and bow down in reverence with folded hands. They adore all sorts of things such as a piece of stone, image, tree, the elements and etherial bodies such as the sun, moon, and so on.

Even the illness or contageous disease such as chickenpox is worshipped in the form of a stone or image. The worshippers never care to know how their objects of worship, can fashion the destiny of man by blessing the fulfilment of desires. However, the people seem to agree that this hiearchy of gods and goddesses has a much lower status and the demi gods are subordinate to the one Almighty God. In this they seem to conceive a sort of department in nature headed by a boss and his subordinates. How far this idea can coincide with monotheism and one all powerful and all pervading power is a crucial question. But none cares to take things seriously. They carry on the hero worship and put wreaths. They offer presents on tombs of saints and sing praises in night vigils in honour of the unknown and unseen presumed powers or spirits whom they call Devatas, or gods.

The Veda discards and deprecates all such polytheistic fetish and nature worship. Though the natural forces and etherial bodies and worldly things are useful to us, but being lifeless they are, helpless in advancing our spirituality. A lifeless thing cannot guide a living being.

The word Deva or Devata is used in two senses. One denotes things or persons of the world. The other explains the meaning attached to a mantra in the Veda. As Nirukta says, Deva and Devata are one and the same thing.

Let us examine this question. Rig Veda (10-8-2-3) declares that the Almighty God is one, though He is known by different names.

In the popular sense, Devatas are the supernatural powers presiding over various spheres of nature. They are presumed to fashion the human destiny. Again, another idea of Devata is a belief in some super-natural personal beings, who possess bodily form and have extraordinary powers over the world affairs. In face of Rig Veda (1-164-46) all these are misconceptions. The Veda categorically denies the existence of multiplicity of Gods. God is one without a second. The natural forces, things, persons or heroes are not gods. Yajurveda (31-1) also reiterates that God is one, though He is known by various names according to His attributes. The forces of nature or etherial bodies are called Devatas, but they are not God, worthy of adoration. The only object of adoration is God alone, the fountainhead of all existence, all life and knowledge and bliss. It is wrong to think that there is a presiding diety of every element of nature. This is contrary to the monotheism. Yajurveda enumerates the Devatas or powers of nature such as fire, air, sun, moon, etc. because all these give us something. But they are at the same time lifeless things. They cannot give us spiritual knowledge and bliss. The 33 classes of physical bodies are counted in Rig Veda (1-34-11 and 1-39-11) and Nirukta (7-5).

The living beings are also called Devata. But in Veda they are never taken to mean God or gods. For instance, a learned man is called Deva, in Shatpath Brahman. In Taitriya Upnisad, the mother, father, preceptor and guest are called Devas. The physical bodies as well as the living, benevolent and shining beings are creatures of God. But they are not God. The word Devata in the vedic literature does not convey the same sense as the Greek Pantheon. The Veda teaches monotheism, pure and simple. In the Veda, there is no Puranic or mythological conception of gods. There are no prototypes of angels of Islam and Christianity.

Nirukta gives an etymological significance of Devata. According to it, Devata is one which gives, shines or one which is a celestial body. On this Dr. S. Radha Krishnan ramarks:–

"An important point to be borne in mind is that the word Deva is so very elusive in its nature and is used to indicate many different things. Deva is one who gives to man. God is Deva because He gives the whole world. The Learned man who imparts knowledge to fellowmen is also a Deva. The sun, the moon, and the sky are Devas because they give light to all creation. Father, mother and spiritual guides are also Devas. Even a guest is Deva."

As the Nirukta says, the parents and guests are Devatas. But they are only objects of respect and not of worship. The worship of elements or nature is foreign to the Vedas. There is no mythology, no polytheism and no idolatry in the Vedas. Nirukta clearly declares that there is only one supreme soul worthy of worship. The so called Devatas are the attributes of one God. The Learned priests are Devata, says Shatpath Brahman. Devatas are the senses of the body. The Isopnisad declares that the senses could not attain Him. In Veda Devata means so many things, but never as proper names of gods and goddesses or forces of nature. Maitreyini Samhita of Rig Veda says that Prajapati (God) is the creator of the Devas or gods. Taitriya Brahman says that God created the gods, which means the forces of nature. Shatpath Brahman says the gods were created out of these worlds. Thus Devatas are the wordly manifestations or objects of creation.

(1) God created the deities (Manifestations of nature) says Shatpath Brahman.

(2) Devas are the sons of the Almighty–Says (Shatpath) From all this, Maxmuller had to admit that in Veda the terms never appear as proper names or appellatives.

As we have noted above, Nirukta uses Devata in 4 senses viz., (i) to give (ii) light (iii) tranquility and (iv) bliss.

Etymologically Devata means to play, win, behave, shine, praise, be happy, pride, dream, lustre and so on. Shatpath defines Deva as those who are sinless. Aitreya Brahman calls the truthful as Devas.

Sayan calls the priests as Devas. The word has been explained in Rig Veda 1-94-13, 10-121-7 and 1-50-10. In short, Deva is one with divine qualities, expert in action, giver of pleasure and victory, protector, etc. All this Vedic interpretation of the authoritative and traditional school removes the doubts introduced by the European writers. The Christian writers like, Bloomfield and others said that Sayanacharya presupposed Devatas to be natural gods, that the monotheism in Vedas so called is not a clear cut one.

To this St. Arvind replies "that the vedic gods are symbols of psychological functions. Surya signifies intelligence, Agni is the will and Som means feeling.

Raja Ram Mohan Rai also remarked :

"The vedic gods are allegorical representations of the attributes of one God."

Thus on one hand, the western mind presumes a vedic pantheon, the Indian Scholars particularly Swami Dayanand, take the vedic teachings as monotheistic-pure and simple. Atlast, Maxmuller had to coin a word 'henotheism' in order to reconcile these views and to bring matters to his Viewpoint. By henotheism he meant that numerous gods were worshipped in turn as the one supreme deity. He said that the ancient Aryans worshipped the various deities in turn as the supreme one. This is an absurd proposition and is contrary to the internal evidence of the Rig Veda (1-164-46) and Yajurveda (32-1). The European writers take the attributes of one God to be the various demi gods. This is wrong.

Suppose a Christian offers a prayer like this :—

"May God bless us. The **Holy Father** may comfort us. The **saviour** may save us. The **Creator** may guide us. Lord in heaven **Johova** may bless us. He is omniscience, omnipotence and all presence. Does such Biblical prayer mean a multiplicity of gods ? Certainly not. Similarly, Agni, Indra etc. are attributes of one God. These are not gods in the popular sense. They are adjectives and not proper names. Agni, Indra etc. are attributes of one God. They are not demi gods.

8. WHAT IS DEVATA OF A MANTRA

Nirukta (7–1) defines the word ' Devata ' in this connection. Devata means the substances where attributes are explained in a mantra. It means the subject matter or topic of a mantra. For instance, when the process of an art is described, that process is called the Devata. Devata is thus an index or essential key note of the meaning of a mantra.

Sarvanukramani also reiterates this view. Thus the Devatas attached to the verses are not gods as popularly understood. For instance, some mantras have the following Devatas:—

1. Cow, 2. air. 3. sacrifice, 4. mind, 5 cloud, 6. speech, 7. vegetable, 8. public assembly, 9. vital airs, 10. politics. 11. horse, 12. Vaidya, 13. medicine, 14. seasons and so on. How can these objects be gods ? So Devata means only the subject matter of the mantra. Swami Dayanand asserts this view in his Introduction to the vedas.

9. INSTANCE OF WESTERN PREJUDICE

In his History of ancient Sanskrit Literature, Mr. Maxmuller stated :

"The names in the vedas never appear as appellatives nor as proper names. The words are still in a fluid state." He further remarks :

"I add one more hymn (Rig 10-1-21) in which the idea of one God is expressed with such power and precision that it will make us hesitate before we deny the Aryans an intuitive monotheism."

Contrary to all this, in other places where it suits the purpose, both Mr. Maxmuller and subsequent European writers insist that the words in the Veda like Agni, Indra, Varuna etc. are not the attributes of one God, but they are rather the proper names of the different gods or deified natures. And of course, the Indian pupils or imitators like the contributors of the Vedic Age, ditto their white preceptors. In this there is no semblance of the double faced Janus or rather a maligned and subtle motive to mince matters, and hide the truth. Who knows if it be a device to beguile the Indian youths. Atleast it can be a self deception. Mr. Maxmuller's invention or coining a new word henotheism is another instance of the European prejudice. The time has come when the Indian Scholars should carry on an independant research into the sources of vedic literature and cease to be guided by the partial views expressed by the Christian authors of the west so far. We should reorient the vedic research.

10. WHAT IS BRAHMAN GRANTHA

The Brahman Granthas are the books, written by the ancient learned sages of the Vedas from time to time, explaining the significance of the Samhita. They are thus the commentaries on the Vedic text. To each Veda is attached a Brahman, which explains the meaning of some difficult portions here and there:—

1. Rig Veda has Aitreya Brahman and Kaushitki Brahman.
2. Yajurveda has Shatpath and Taitreya.

3. Sam Veda has Tandya and Jaimini.
4. Atharva has Gopath Brahman.

There are various other Brahmans yet to be discovered.

11. BRAHMANS ARE DISTINCT FROM SAMHITA

Among the orthodox schools it is often supposed that the Vedas and the Brahmans are one and the same and both stand on an equal footing. This is held by one Katyayana ('300 B. C.) and some other later Vedic preceptors such as Kumaril, Ramanuj and Uwat. But the consensus of opinion of other eminent authorities is that the Brahman Granthas are not Veda. The Veda is the text, while Brahman is its commentary. The one is the revealed knowledge. The other is the work of a sage. Katyayan remarks that both are one and the same. But this version goes against the internal evidence of the Brahman Granthas themselves. Gopath Brahman (2-10) and 1-2-9 holds that Brahman is distinct from Veda. In Maha Bhashya (ancient Sanskrit Grammar) Patanjali opines likewise and says that the Rahasyas or Upnisad are also to be reckoned as distinct from the Vedas. In his commentary on the Kanwa Samhita, Sri Shankracharya says that Shatpath Brahman is in the form of an exposition of Veda and that the Veda as the text stands prior to the Brahmans. Shatpath Brahman which is a commentary on the Yajur Veda, clearly admits this view. Prof. Weber in his "Indian Literature" says "strictly speaking, only the Samhita or Vedic text is the Veda."

The Kathak Samhita (14-5) holds that Gatha and Narashansi, which are the Brahmans, are Anrita or man-made, while the vedas are Rita or divine. Shatpath defines Anrita as something man made. The Brahmanas are known as Itihas Narashansi (manmade), while the vedas are Shruti or revealation. A commentary can never rank as the text. As regards the opinion of Katyayana, he might have adopted this formula for his own work and not a general rule. Ashtadhyayi (4-2-66) says that the the Brahmanas deal with the subject which is dealt in the Vedas. In other words, the Brahmans are the commentaries. Nirukta (5.3.4) makes a separate classification of the Veda and the Brahman. Prof Macdonnel in his History of Sanskrit Literature says:—

"The Chief purpose of the Brahmanas is to explain the mutual relation of the sacred text and the ceremonial as well as their symbolic meaning with reference to each other. The Vedas are poetical in matter and form. The Brahmanas are prosaic and written in prose. The thought of the Vedas is on the whole natural and concrete; that of the Brahmanas artificial and abstract."

Further Mr. Macdonnel says:—

"The period in which the poetry of the vedic Samhita arose was followed by one, which produced a totally different type in the theological treatises called Brahmanas"

Dr. A.B. Kaith in his History of Sanskrit Literature says:—

"The Brahmanas, though unquestionally later than the hymns, are also very ancient."

Mr. C.V. Vaidya in his History of Sanskrit Literature, page 135 says:—

"He (Yagya Valkya) composed a separate Brahman for his new Veda. That is Shatpath, explanatory of the mantras in his Samhita and this set way to the followers of the other Vedas for composing explanatory Brahmanas for their Vedas."

" Following the example of the Shatpath Brahman containing explanatory notes on the Vajasneyi mantras, and exposition of sacredotal procedure generally, a vast Brahman Literature arose and gathered round the other Vedas in due course. " The word Brahman means a work containing explanation of Vedic mantras "

In the Brahman Granthas themselves, this version and word occur.

Patanjali in his Mahabhashya (5-1-1) says that the Brahmanas are those expositions which were made by the learned men of the four Vedas. They were the theistic Brahman class and the Maharishies or sages.

The style of the Brahmanas is characteristic also. In Shatpath, the commentary begins with a **Pratik** i. e. by quoting the initial words of the vedic text. In the vedic text, however, no such procedure is adopted. In his Introduction to the Vedas, Swami Dayanand explains this point and says that the Brahman granthas such as shatpath quotes Yajurveda and then proceeds to comment on the mantra.

In his commentary on the Kanva Samhita Introduction page 8, Sayanacharya, clearly admits that the vedic text is prior to the Brahman as a commentary

Shabar Swami on the Mimansa Darshan admits that the Brahman is a form of the commentary on the text.

In his Niruktalochan, Pandit Satya Vrata Samashrami remarks that only the mantra text constitutes the Veda. He says that Veda Trayi means the three kinds of the subject matter of the Veda. It also means three kinds of composition viz., prose, poetry and hymns.

Shatpath clearly says that the Brahman Granthas are the history, puranas or description of affairs before the creation, **Kalpa** or explanations of the utility of Mantras and Viniyoga or practical use, in sacrifices, **Gathas** such as the discourse between Yagyavalkya and Janak, Gargi etc. and Narashansi i. e. story of man.

12. UPNISADS

The upnisads are the works of ancient sages explaining the spiritual secrets of the Vedas. They deal with the ultimate realities in this world and the relation of self and superself. They refer to the realisation of the spirit and the blissful condition, which is the goal of life. All these terse and pithy compositions are based on the Vedas. The following main upnisads are attached to each Veda :–

1. Rig Veda has Atreya upnisad.

2. Yajur Veda has Isha, Kena, Katha, Taitreya, Brihadaranyak and Swatashwetar upnisad.

3. Sam Veda has Chhandagya upnisad.

4. Atharva Veda has Prasna, Mundak, and Mandukya.

There are other minor upnisads, which are so numerous, some were composed by the ancient seers while others are of much later age, sectarian and Puranic. However, they cover a vast field of vedic literature on spiritualism and Vedant or Gyankanda.

13. VEDANGAS

For tha study of the Vedas, the sages composed the following works known as Vedangas or limbs of the Veda as it were. Without going through these works, the significance, purport and purpose of the Samhita do not become clear. They were composed by the ancient sages.

1. Shiksha Or Phonetics : It lays down the rules for pronouncing the Veda mantras. Mantras are recited in various ways and reduced to music e. g. Udat, Anudat, and Swarit.

2. Kalpa ; It lays down the process of performing the yagyas (sacrifices). It means the rules of rituals and viniyoga or practice. It should be noted that Viniyoga follows the meaning. But the meaning of a mantra does not and should not depend on the Viniyoga.

3. Vyakaran or Grammar : The Vedic grammar is different from the grammar of classical Sanskrit in certain aspects cf. Ashtadhyayia by Panini and Mahabhashy by Patanjali.

4. *Nighantoo and Nirukta* - Nighantoo is philology or collection of selected difficult words of Vedas. Nirukta is glossary with explanations of words. Both these works were written by Yaska Muni in 500 B. C.,

5. Chhandas : or prosody or rules of composing poetry.

6. Jyotish or astronomy. It throws light on the solar system and the outer space and etherial secrets.

14. UPANGAS OR UPVEDAS

Rig Veda has Ayurveda (science of life and medicine)

Yajur Veda has Dhanurveda or military science.

Sam Veda has Gandharvaveda or the art of music.

Atharva Veda has Arthaveda or economics, and political science.

15. CHHANDAS AND MANTRAS

Prof. Maxmuller classifies the mantras of Vedas into (i) Chhandas and (ii) Mantras. He considers the Chhandas to be an older and simpler phase characterised by the spontaneity of composition. He says that the mantras represent a new phase, which is full of elaborate and technical ceremonies. This classification however is not based on any ancient tradition of the Nirukta school. According to Nirukta, there is no difference in the meaning of a Chhanda and a Mantra. Through the Mantra, one acquires true knowledge of existence. By Chhanda, ignorance is removed and one is brought under protection of knowledge and gets happiness. The Shatpath Brahman says that the mantras are called Chhandas because knowledge of human conduct is bound up with them (mantras). That is, it is through them that we learn all religious conduct. In short, the mantra means something that reveals a secret knowledge, and the chhanda means the knowledge which illumines or reveals the true nature of things. Thus the terms Chhanda and mantra are synonymous. Maxmuller's view is, therefore, not well-founded.

16. SHAKHAS OR SCHOOLS

A Shakha means a branch. It is a school for propagation and preservation of the samhita. They are the medium of instructions and recensions of the Vedas There may be a slight variation here and there about pronounciation and mode of reciting of mantras in different schools but it does not mean that there are as many Vedas as there are Shakhas. The Vedas are only four. The text is the same. It is a kind of division of labour in the literary field. In order to preserve the Samhita and protect it from interpolation or corruption, the sages and preceptors or Shakhas laid down some special rules. Thus in respect of pronunciation or style of recitation, or interpretation, various schools prescribing the recensions cropped up. The Vedas have the following Shakhas :–

1. Rig Veda has	20 Shakhas (Schools)
2. Yajur Veda has	100 Shakhas
3. Sam Veda has	999 Shakhas
4. Atharva Veda has	8 Shakhas
Total	1127 Shakhas

Yaska Muni mentions the following schools :

1. Nirukta or etymologists
2. Aitihasikas or legendary writers
3. Yagamkas or retualists
4. Parivrajkas or ascetics

For this one has to study the Vedic branch known as Prati Shakhya.

17. ARRANGEMENT OF SAMHITA

Rig Veda is divided in two ways viz.,

(1) Mandal. Sukta and Mantras.

This is the popular classification.

(2) Ashtak, Varga and mantras.

Yajurveda is divided in to Adhyayas and mantras.

Samveda is divided in to two portions viz.,

(1) Purvarchik and (2) Uttararchik.

Then again these are classified in to Adhyayas and mantras. Atharva veda is divided into Kanda, Pathak, Anuwak, Varga and mantras.

18. PURITY OF SAMHITA.

It is an undisputed fact that the text of the vedas has come down to us in tact, secure and pure from addition, alterations, interpolations or pollutions. By the very in-imitable grandeure of the vedic language and the unqualified sublimity of their contents, the vedas have defied all attempts at interpolations. Prof. Maxmuller in his "Origin of religion", remarks :

"The texts of the vedas have been handed down to us with such accuracy that there is hardly a various reading in the proper sense of the word or even an uncertain accent in the whole of the Rig Veda."

It is a mistake to suppose, as some European writers of the earlier 18th century did, that certain portions of the Vedas were later additions. They wrongly presumed without any justification that the first and last mandals of Rig Veda were later additions. This version goes against the eminent view of Nirukta which calls Rig Veda as Dashtayi or consisting of ten mandals moreover in the Charan Vyuha Anuvaknu Kramani (index of Rig Veda), there is a clear mention that the Rig Veda has 64 Adhyayas and ten mandals. There is no difference in the language or style of the so called later mandals with the rest. Pandit Satya Vrata Samashrami, late Principal of Sanskrit College, Calcutta and a well known scholar of the orthodox School has written in his book "Trayi Parichaya" that the language of all the mandals is uniform and similar. Prof Macdonnel in his Sanskrit Literature remarks:—

"Nevertheless the supplements collected in it (i.e. the 10th mandal of Rig Veda) appear for the most part to be older than the additions which occur in the earlier books."

The fact seems to be that the tenth mandal of the Rig Veda contains some highly philosophical and monotheistic hymns such as Nasdiya Sukta, Hiranya garbha Sukta etc. That was against the preconceived notion of the western writers, who had thought that the Vedas were the literature of a primitive type. Similarly, the monotheism expressed in Rig Veda 1-164-46 also startled them. Therefore, there was no way out but to coin the theory that these mandals were later additions. But in doing so, they ignored the other facts viz., their own previous judgment and the highly developed traditional device safeguarding the purity of the Samhita.

19. DEVICE TO PROTECT PURITY OF SAMHITA

With a view to preserve the vedic text from interpolations, the ancient sages devised methods of reciting the mantras. These processes are known as Jata, mala, Shikha, Lekha, Dhwaja, Danda, Rath, and Ghana. The rules and ways of reciting are given in the works known as Pratishakhyas, attached to each Veda. In this connection the Pratishakhya of Aitreya Aranyak and Vikri Valli granth by Vyadi may be seen.

Besides, this various kinds of indexes (Anukramanikas) were prepared. For instance, the index of hymns, verses words, rishi, Devata etc. were got prepared with much labour.

Dr. D R Bhandarkar remarks :

"The object of these different arrangements is simply the most accurate preservation of the sacred text."

Prof E. J. Rapson of Cambridge University remarks in his book "Ancient India". "Like all the other works of the Vedic period, the Rig Veda has been transmitted orally from one generation to another, from a remote antiquity even down to the present day. If all the manuscripts and all the printed copies were destroyed, its text could even now be recovered from the mouths of living men with absolute fidelity as to the form and accent of every single word. Such a tradition has only been possible through the wonderfully perfect organization of a system of schools of Vedic study in which untold generations of students have spent their lives from boyhood to old age in learning the sacred texts and in teaching them to their pupils. This is beyond all questions the most marvellous instance of unbroken continuity to be found in the history of mankind. So faithful has the verbal tradition been maintained by the Vedic schools that various reading can scarcely be said to exist in the text of the Rig Veda which has come down to us. It has probably suffered no material change since about the year 700 B. C., the proscimate date of the Pad Path or word text, an ingenious contrivance, by which each word in the sentence is registered separately and independently of its context, so as to supply a means of checking the reading of the Samhita Path or continuous text and thus preventing textual corruption."

How gigantic and laborious task it was for the selfless priestly class of the Hindus, can be gauged only when we remember that the total number of verses of the four Vedas is 20,349. There is absolutely no scope for interpolation as every word and every letter in the text has been counted. The Shatpath Brahman (10-4-2-25) states that Rig Veda has 10 622 mantras, Yajurveda has 1975 mantras, Sam Veda has 1875 mantras and Atharva Veda has 5,977 mantras, total 20,349 mantras. The letters of Rig Veda were also counted. The Anuwak Anukramani (index) by Shonak says that Rig-Veda contains 4,32,000 letters. Prof. Maxmuller also states that Rig Veda contains 15,382 words and 4,32,000 letters. From this we can see what extraordinary and numberless precautions were employed for preventing the Samhita from being lost or corrupted. The earliest expedient was the formation of Padpath or word text, in which words of the text were separated and given in the original form as unaffected by the rules of Sandhi or grammatical combination. The second process was the Kram Path or step text in which every word of the Pad Path occurs twice, being connected with the word which precedes and the word which follows. The third method is called Jata Path, i. e. woven text, in which Kram Path is similarly treated as Pad Path. The fourth is Ghan Path, which is another complicated system of word combination. The fifth is Prati Sakhya, which lays down rules by which Pad Path can be turned into the original Samhita (Veda text). The sixth device is the compilation of Anukranianikas or index. In this connection a study of the Sarvanukramani and Brihad Devata by Katyayana is necessary. These enumerate the number of hymns, verses, words and syllables. Thus with all such extraordinary and minute safeguards, the Samhita has been preserved with an unprecedented and unparelleled fidality. Therefore, Prof. Maxmuller had to say in his History of Sanskrit Literature :

> "Thus it appears that the Kernel of vedic tradition as represented by the Rig Veda, has come down to us, with a high degree of fixity and remarkable care for verbal integrity, from a period which can hardly be less remote than 1000 B.C."
>
> "Such points furnish an additional proof that the extreme care, with which the verbal integrity of the text was guarded, goes back to the earlier period itself."
>
> "The old text of the Rig Veda thus shows itself to have been preserved from a very remote antiquity with marvellous accuracy even in the smallest details.

"The work being completed, extraordinary precautions soon began to be taken, to guard the canonical text, thus fixed against the possibility of any chance of loss. The result has been its preservation with a faithfulness, unique in literary history "

Mr. C.V. Vaidya in History of Sanskrit Literature says :

"The Rig Veda has been religiously preserved by the vedic Brahmanas for these several thousands of years without any variation and there are no various readings in it."

"Some differences in pronunciation and ritual arose in course of time and these gave rise to what are called the Shakhas or branches and Charans."

The eight expedients or means to preserve the Samhita mentioned in Vikreta valli by Vyadi have already been referred before. The recitation of mantras accordingly is still extant in Benares, Mithila, and the Deccan. Prof. Maxmuller finds no change in the text as existed in the time of Katyayan (300 BC.) and today. In the Bhandarkar Commemoration Volume, Prof. Macdonnel agrees in in what has been stated. He says that because of the extraordinary care, the Samhita possesses an extraordinary degree of authenticity.

In his Rig Vedic India, Dr. A C. Das says:

"Rig Veda Samhita is in language and sentiments atonce beautiful and simple, which bespeaks culture higher than and in far advance of that of either the civilised Egyptians or the Babylonians an Assyrians not to speak of lake dwellers of Switzerland or the Teutoric savages. These hymns were not committed to writing on paper, palm leaves or baked clay, bricks but to human memory and were handed down from generation to generation without the loss of even a single word or syllable."

Dr. Das further gives a graphic description. "When the whole world was steeped in utter darkness, the vedic Aryans lighted up the holy fire of civilisation and spiritual culture and kept it burning and glowing for thousands of years. In later age, a few faggots were taken from this sacred pile to other countries, where they glowed for sometime and extinguished."

This is another version of the declaration of sage Manu, the author of Manu Smriti. which runs:-"Let all people who desire to have true Knowledge and morals, approach INDIA."

CHAPTER THREE

Interpretation of Vedas

1. PROBLEM OF INTERPRETATION OF VEDAS

The interpretation of Samhita is a controversial and vexed question. The Western Scholars like Maxmuller, Muir, Tawnry, Thebaut, Grifith, Macdonnel and others try to understand the sense in various ways. Their method is deprecatory and onesided. They stress the ritualistic side by following Sayan's commentary. In his article, "The search of the Vedas," Saint Arvind says :

"It is not possible to follow either Sayan's method or his results without the longest reservation." "It is the central defect of Sayan's system that he is obsessed always by the ritualistic formula and seeks to force the sense of the Vedas into that narrow mould."

Sayan is the father of European Scholarship on Vedas. But Sayan's method is mythological, legendary and historical. He ignores for the most part, the yogic method of Nirukta. According to the Vedic tradition, there are other proesses of interpretation too. Sayan's translation of Veda is the fountain from which the European fountain itself is contaminated and defiled. All that springs from that fountain is bound to be impure. Thus the European versions adopted by Roth, Wilson, Benfy, Maxmuller, Muir and others being based on Sayan, contains, shades of history and evolution of thought. This mistake or rather onesided view is revealed by the contributors of the Indian History viz., the Vedic Age sponsored by the Vidya Bhawan Bombay.

There is another difficulty. The translators forget or ignore the fact that the Vedic language being very ancient is for the most part different from the classical Sanskrit. The Vedic terminology, therefore, conveys a different sense from Sanskrit. That is why Yaska Muni declares in Nirukta :–

"Without the aid of Nirukta, the Vedas cannot be understood." This is because the words in Vedas are yaugic, i.e. they convey sense according to the root of verbs. The words are not Rudhi or Lokik, i.e. conventional as in the later Sanskrit. The welknown glossaries available viz., Nighantoo and Nirukta give about 700 instances of vedic mantras and how to interpret them. In the Mahabhashya, Patanjali also says that all the ancient authors and commentators regard the vedic word as yaugic or derivative. Since the European Scholars only followed Sayan, they ignored this basic principle, with the result that the misconceptions of mythology, stories, polytheism, history and geography etc. crept in. In the later part of his life, Prof. Maxmuller had to admit this fact. In his History of ancient Sanskrit literature, he says :

"The names are found in the Vedas as if in a still fluid state. They never appear as appellatives nor yet as proper names."

The Vedas should be studied with the aid of Vedic glossary, grammar, Brahman Granthas, Upnisads and other subsidiary works acknowledged as authoritative by Indian tradition.

The trend of European thought was due to their preconceived notions. They thought how could the ancient heritage be so full of lofty ideas on morality, religion and culture. It is a pity that the Indian Scholars even today do not try to tap the original sources and adopt an independant line of research. Saint Arvind has, rightly pointed out the new approach in his book "Bankim Tilak and Dayanand." He says that Swami Dayanand has shown the right clues and if the work is done accordingly, the ritualistic sacrodotal, mythological and historical ideology will collapse as also the naturalistic sense of the Europeans.

It is high time now to discard the obsolete ideas of the early 18th century. Mr. Bloomfield had once said that the hymns of Rig Veda are the sacrificial composition of a primitive race. The western writers following Sayan also held that the Vedas are heterogenous collections and the gods of Vedas are natural gods. They took them as half formed myths, crude alegories and obscure groping and immature compositions. Pfleiderer said that "Vedas are primaeval childlike naive prayers."

Contrary to these old and halfbaked misconceptions, St. Arvind Ghosh declares :

"Vedas are replete with suggestions of secret doctrines and mystic philosophies The Vedic gods, so called, are symbols of psychological functions."

The question is how to interpret the Vedas correctly. In his Indian Philosophy, Dr. S. Radha Krishnan says:

"In interpreting the spirit of the Vedic hymns, we propose to adopt the view accepted by the Brahamanas and upnisads, which came immediately after. These later works are in continuation and development of the views of the hymns."

Thus we find that Nighantoo is the oldest dictionary of the selected and difficult words in the Vedas. Nighantoo is said to have been compiled by one Rishi Kashyapa, though Yaska Muni, the author of Nirukta is also held by some to be the compiler of Nighantoo. At any rate, Nighantoo is older than the Brahman Granthas, which are more or less a running commentary on the Vedas. Nirukta follows the method of derivative meaning according to the root of verbs.

This process is different from the historic and Puranic (mythological) approach of much later times. The historical school is later than Nirukta. Yaska flourished in about 500 B. C. The Puranic school dates from 200 A. D. Most of the existing commentators of Vedas belong to the Puranic age. These are Sayan (1331 A.D.) Uwat (996 A. D.), and Mahidhar of the 10th Century A.D. These commentators of the middle age influenced by the Puranic or mythological school, followed the style of historical interpretation, sacridotal or yogic sense, and Puranic viniyoga or practice in performing yagyas. They mostly followed the Shrot sutras by one Katyayan who flourished in the Gupta period. These commentators were, therefore, affected by ideas prevailing then, viz., cult of Shakti goddess, sacrifices of animals and historical references, or mythology of the Puranas. Since the European translators followed the Indian commentators as aforesaid, they had to adopt the Puranic method. This is the root of the trouble and the crux of the problem. The key and criterion lie in adopting the ancient traditional method.

In this connection, it is necessary to quote the views of Dr. A. B. Keith in his History of Sanskrit Literature :

"The oldest lexicographic work carried out in India is recorded in the Nighantoos, collections of Vedic terms, of which the most important are the lists handed down to us with the Nirukta of Yaska These, however, differ in many respects from the Koshas of classical literature."

Dr. M. Winternitz says in his History of Sanskrit Literature :

"The first commentator of the Rig Veda, whose work is preserved to us, was Yaska, who on the basis of the Nighantoo; explains a great number of Vedic verses in the work Nirukta or etymology. Thus Yaska, who is older than Panini, already quotes no less than seventeen predecessors."

"The Nighantoo and the Nirukta, the oldest Indian treatise on etymology, philosophy merely reflects the universal opinion that Yaska lived before 700 and 300 B. C."

Like other languages, Sanskrit underwent great changes in meaning. Therefore, it is not safe or correct to interpret Veda according to the classical Sanskrit of a later age. Sayan (1331 A. D) lived thousands of years after the Vedic age. Though Sayan professes here and there the yaugic sense of Nirukta but for the most part, his commentary is sacridotal, historical, mythological and Puranic Viniyoga.

2. MEANING OF SAMHITA

At one time the Vedic language lost its popular contact and a belief gained ground that the Mantras bore no meaning. This school of thought was headed by one Kausik. The unusual words Jarbhari, Turfari, Farfarika. Aligi, Viligi, Taimat, Jaowam etc. lent support to this presumption. But Sayan and others have interpreted these terms. The people thought that the mantras were meant only for utterance at the sacrifices and they had no meaning. On the other hand, Nirukta (1-17) states that one who knows the meaning of Veda is blessed and attains heaven. It goes even to this extent that one who does not know the meaning of Mantras is just like a beast of burden. The text has multiple meaning, according to Brahman Granthas, Nirukta. Sayan, Dayanand and other commentators.

3. WAYS OF INTERPRETATION

Vedas are in a tense and comprehensive language. The briefest and pithy utterances are couched in words which convey multiple meaning so that the maximum knowledge can be condensed in the fewest words. This knowledge covers a vast ground. The usual three classes of interpretations are.

1. Adhi Devik or Cosmic sense.
2. Adhi Bhotik or Mundane sense.

3. Adhyatmik or spiritual sense.

The fourth one is Adhiyagnik or sacrificial or ritual.

According to the Taitriya upnisad of Yajur Veda (Shiksha Valli 3-1-5), there are five kinds of interpretations of Veda :

1. Adhiloka or astronomical.
2. Adhi Jyotish or Physical science.
3. Adhi Vidya or Education and ethics.
4. Adhi Praja or civics and politics.
5. Adhyatma or theistic and spiritual.

Sayan has attempted to give various shades of meaning of a single mantra. In the case of Rig Veda 1-164-45 he has followed the Patanjali and given 7 meanings of that one mantra. Swami Dayanand has usually given 3 kinds of senses. The Vedic words are capable of bearing all shades of meaning See Rig Veda 4-58-3, which has been interpreted by Sayan and others in various ways.

4. NIRUKTA SCHOOL

According to this system, the words in Vedas are yaugic or derivative. They are root based. The nouns bear meaning according to the root of the verbs. The sense is understood according to the root of verb from which the word is made. This is what MaxMuller calls a fluid state, where the words are not used for proper persons or class of persons or things. They are too general. Nirukta (1-15) says that without the aid of Nirukta, the Vedas cannot be understood. This school discards the historic sense or Puranic interpretation, which usually means polytheism. According to Nirukta, a Rishi is a seer of vedas and not its maker, and Devata of a mantra is its subject matter. This has been shown elsewhere.

5. HISTORICAL SCHOOL

As Manu says, the terms of vedas were later on adopted and imitated by the people. Since the epoch of history started much later, say in the time of Brahman Granthas, it is not proper to impose a historic sense on the Vedic words. The words like Krishna, Arjun, Brija, Rohini, Pururva, Urvashi, Nuhush, Yayati, Shantanu, Ikshwaku, Ambrisha, Agastya, Vasishta, Atri, Kanwa. Jamdagani, Ganga, Yamuna, Saraswati, Gandhar etc. do occur in the Veda. But surely these are neither historical nor geographical or puranic names since the Vedas stand far remote in antiquity than the Mahabharat and other epics, where such words occur. We shall revert to this subject later on.

6. VEDIC LANGUAGE AND CLASSICAL SANSKRIT

In his History of Sanskrit Literature, Mr. C.V. Vaidya says :

"We may call the Vedic language, Vedic Sanskrit, the language of the days of Panini, post Vedic Sanskrit, the language of the days of Patanjali, classical Sanskrit and the language of the days of Shankracharya and after modern Sanskrit".

Dr. M. Winternitz in his History of Indian Literature remarks :

"But the oldest and most important text book of grammar that has come down to us is that of Panini, which gives out to the Vedic language only a casual treatment. It no longer stands in close relation to any Vedic school and altogether belongs to a period at which the science of grammar was already pursued in special schools, independent of theology.

The meaning of Sanskrit terminology underwent considerable changes since the Vedic age. The Indian commentators of the Vedas such as Sayan, Mahidhar, Uwat and others, who lived in the mediaeval times, did not adopt the Vedic dictionary and Vedic grammar but followed the canons of interpretation of their own age and Sanskrit as understood by them.

The European scholars and the Indians who borrowed their ideas from these commentators could not find the correct process of the Vedic interpretation. The importance of these scriptures could not be correctly gauged by them. There lies a tremendous difference between the meaning of the same word occuring in the vedas as compared with that we find in the Sanskrit Literature of the later age. Here are some illustrations :

Word	Vedic meaning	Sanskrit meaning
1. Purish (Rig-5-45-6)	Water	Night Soil
2. Mriga (Rig 1-38-5)	Cloud	deer
3. Gandharva (Rig 1-162-2)	Sun	singer
4. Apsara (Rig 7-33-9)	Ray	angel
5. Ahi (Rig 2-31-6)	Cloud	snake
6. Braj (Rig 1-10-7)	Sky	name of a province
7. Ayodhya (Rig 10-2-31)	Body	Name of city
8. Adri (Rig 1-165-4)	Cloud	mountain
9. Ghritachi (Rig 3-6-1)	Night	Prostitute
10. Varaha (Rig 9-97-7)	Cloud	pig
11. Jamdagni (Rig 7-96-3)	Eye	a sage
12. Radha (Rig 1-9-5)	riches	name of a lady
13. Saraswati (Rig 1-3-10)	intellect	a river
14. Krishna (Rig 8-85-3)	day	a personage
15. Arjun (Rig 7-55-2).	Day	a person
16. Pururwa (Rig 10-95-7 Yaju 5-2)	sun	a king
17. Urwashi (Rig 5-41-19)	Dawn	a lady
18. Nuhusha (Rig-5-73-3)	cloud	a king
19. Yayati (Rig 1-3-17)	Star	a king
20. Ikshwaku (Rig 10-60-4)	Agricultural produce	a king
21. Amba (Rig 2-12-16)	a medicine	a queen
22. Agastya (Rig 1-179-6)	a star	a sage
23. Atri (Rig 1-139-9)	Sun's ray	a sage
24. Jamuna (Rig-7-18-19)	Sun's ray	a river

It is unnecessary to multiply other instances. The selected list of words given in the Nighantoo is typical. One glaring example can be quoted from the Yajurveda (16–28). The phrase "Nameh Swabhya", when translated in modern Sanskrit, means "let my homage or salutations be to the dogs." This would be non-sensical and ridiculous interpretation. Still the commentators have explained it thus. Mahidar, however, while commenting on this, realised the absurdity and translated the phrase thus :

"Salutation be to the God Rudra in the form of a dog." It is noticeable that the absurdity still remained in this translation. The correct translation is "Give food to the dogs" The word Namah also means food and thunderbolt in Vedic Lexicography (Nirukta).

The language of Vedas is symbolical or Sanketic. The names of objects and forces signify something deeper than the usual sense. They indicate the spiritual sense as well. The mantras are esoteric symbols, says Arvind.

In his "New approach to Veda", Mr. A. K. Coomarswami says "For understanding the da, knowledge of Sanskrit, however, profound, is not sufficient."

It is held by the Vedic scholars that the language used in the Veda is of three kinds; viz., Samadhi Bhasha, Parkiya Bhasha and Lokik Bhasha.

Thus Vedic Sanskrit is different from the classical Sanskrit. The Vedic words convey different sense for the most part. Therefore, Yaska Muni rightly claims that :

"Without the aid of Nirukta, the Vedas cannot be understood." The Vedic words are Yaugic and are interpreted according to the roots of the verbs.

7. VEDIC SENSE OF WORDS

Here are some instances of Vedic terminology quoted from Sayanacharya and Swami Dayanand's commentaries.

1. Jarbhari means two protectors.
2. Turpari means two killers.
3. Bawar means a roaring wind.
4. Artha is result of action.
5. Alabha means to obtain, to touch.
   In Brahmanas and Tantras, it came to mean killing.
6. Ajya means melted ghee (clarified butter)
7. Ghrita is unmelted ghee.
8. Sarmeya=Dog (Sayan)
   Architect or manufacturer (Dayanand)
   speech (Uwat and Mahidhar)
9. Sarma = dog's mother (Sayan)
10. Urwashi means speech (Dayanand)
11. Gritsamad = admirer (Sayan)
    wishing bliss (Dayanand)
12. Nahusha = A man.
13. Asur = A strong man, cloud.
14. Vaishwanara = (i) fire (ii) glorious among men.
15. Trayambaka (i) father of three gods, Brahma, Vishnu and Mahesh (Sayan)
    (ii) God.
16. Arjuna = White.
17. Yadu = (i) king (Sayan)
    (ii) one who tries (Dayanand)
18. Turvasha = A killer (Sayan)
    A miser (Dayanand)

19. Bhrigu = A sage (Sayan)
intelligent, remover of sins, quick, conqueror.
20. Shambar = a demon (Sayan)
power, cloud (Dayanand)
21. Bharadwaja = a sage (Sayan)
producer of grain, protector (Dayanand)
22. Bharat = a supporter (Dayanand)
23. Gautum = a sage (S)
Reciter of verses, intelligent. (D)
24. Nodha = a sage (3)
reciter (D)
25. Sudas = a king (S)
charitable (D)
26. Atharva = a sage (S)
nonviolent (D)
27. Dadhicha = a sage (S)
one enjoying air (D)
28. Amrisha = a sage king (S)
Learned man(D)
29. Gandhar = a country (S)
protector of realm (D)
30. Nasatya = Ashwini Kumar (S)
truth (D)
31. Bharti = wife of Bharat (S)
speech, Learned lady (D)
32. Nahusha = a King (S)
a man (D)
33. Kadiwan = a sage (D)
an artichect (D)

34. Shuneh Shepa = Name of a person (S)
tail of a dog (S)
a Learned man (D)

35. Pururava = a King (S)
Learned person (D)

36. Ila = name of a daughter (S)
speech (D)

37. Kanva = Sage (S)
intelligent man

38. Namuchi = a demon (S)
a sinner (D)

39. Trita = a sage (S)
a killer (D)

40. Jamadagni= a sage (S)
eye (D)

41. Agastya = a sage (S)
a scientist (D)

42. Kakutsa = a king (S)
with numerous rays (D)

43. Kawasha = a proper name (S)
preacher (D)

44. Vasistha = a sage (S)
who rehabilitates (D)

45. Urwashi = a nymph (S)
special science (D)

46. Ashwamedha=a king (S)
In Rig Veda there is no mention of Ashwamedha sacrifice. The word really means protection of the realm and not a horse sacrifice. It means a person with sharp intellect.

47. Sapti = horse (S), sun (D)
48. Gomedha = (There is no such word in the Vedas)
49. Goghna = (i) A weapon for killing a cow (Sayan).
(ii) a man killing a cow (Dayanand).
It does not mean a guest, as in time of Panini and Bhavbhuti. Vide Rig 1-114-10 which says–Let the killer of cow be removed from our society. A cow slayer is like a man slayer.
50. Nrimedha = the intellectual capability of a leader.
51. Vasha = (i) a barren cow (S)
(ii) beautiful (D)

In Rig 2-7-5 Sayan means a cow slaughter.

Dayanand interprets: "O Learned man, we honour you with presents of cows and oxen.

52. Meda = 1–fat of an animal (S)
2–love (D)
53. Mahish = 1 buffalo (S)
2. great (D)

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In Rig 6-17-11, Rig 8-12-8 and 8-77-10 Sayan says that Indra eats 100 or 1000 buffaloes. This is wrong. Dayanand interprets-God blesses us with numerous things. Let us feast for common good.

The meaning of Veda should not follow a Viniyoga or practice.

8. YAUGIC AND RUDHI SENSE

Nirukta is a Vedanga or treatise which helps the study of Vedas. But later commentators ignored Nirukta, which deals with the derivation or etymology of vedic words. The main stand-point of Nirukta is that all nouns are derived from roots or verbs. Nirukta itself says that the words have been collected from the Veda. In Mahabhashya, Patanjali says that Nirukta interprets words by etymology. They are yaugic or derivative. In his History of Sanskrit Literature, Prof. Maxmuller remarks "I doubt whether even at present, with all the new light which comparative philology has shed on the origin of words, quotations like these could be discussed more satisfactorily than they were by Yaska. Like Yaska we maintain that all nouns have their derivative. We admit with Yaska that every noun was originally an appellative." About Yaska, Mr. Rudolph Roth, the German Orientalist remarks: "He (Yaska) is a learned interpreter, who works with the materials which his predecessors had collected and he (Yaska) possesses an incalculable advantage of time over those compilers."

According to Yaska, the words are connotative and not denotative. The words in Vedas are Yaugic and not Rudhic. The words signify the meaning of roots. This is yaugic. The Rudhi process is conventional, and arbitrary. Sayan and other later commentators have followed the Rudhi method, which is ritual, conventional, historical and based on Viniyoga or practice of the later times. Here are some typical examples of yaugic and Rudhi sense of words.

Words	Yaugic sense	Rudhi sense
1. Savita (Rig 1-22-8)	creator	Sun
2. Mitra (Yaju 4-19)	worthy of love	Friend
3. Vishnu (Rig 1-22-16)	all pervading	a Hindu God.
4. Aditya (Rig 7-84-4)	immortal	Sun.
5. Indra (Rig 1-2-5)	powerful	A god
6. Vayu (Rig 3-35-1)	supporter	Air
7. Rudra (Rig-1-43-3)	chastiser	A god
8. Agni (Rig-1-1-1-)	Prime mover and adorable	Fire
9. Brahaspati (Rig 1-62-3)	great protector	a star
10. Prithivi (Rig 1-22-73)	manifestor of universe	earth

9. THE VEDIC TRADITION

The vedic study was spread over a number of shakhas or schools. The shakhas are the recensions or edited versions of one and the same samhita or text. So a Shakha is a branch or school of the Samhita (vedic text of Veda), as read and handed down in a particular group. The Shakhas differ very little from each other except in a variation of pronounciation or adoption or omission of some verses here and there. The word Charan indicates a body of students of a particular Shakha of a Veda. It is analogous to a vedic college. A **Parishad** means a Vedic university. It was such an elaborate tradition, which saved the Vedas through innumerable generations from destruction or corruption, or interpolations. There are 1127 Shakhas of Vedas. But this does not mean that there are so many vedas. Vedas are four only. Shakhas are 1127 and interpretations are numerous.

10 POSITION OF YASKA (NIRUKT)

It is sometimes supposed that the vedas contain also stories, and historical and geographical references. But Yaska does not admit this view. Not understanding the Veda according to the traditional method, they say that at first the Vedic Aryans presumed presiding deities in physical elements and forces and later on they developed the idea of one God. Even Maxmuller had to admit that the names in the Veda are still in a fluid state. They are organic, not yet broken or smoothed down. They never appear as appellatives nor yet as proper names. The similarity of terms occuring in the vedas with those accepted in the literature of later age should not be taken to mean the places, things or events. The words in vedas have a derivative meaning. Their sense is derived from the root or verbs, says Yaska. Saint Arvind Ghosh remarks in his book "Dayanand and Veda."

"In the matter of vedic interpretation, I am convinced that whatever may be the final complete translation, Dayanand will be honoured as the first discoverer of the right clues. Amidst the obscurity of old ignorance and agelong misunderstanding, his was the eye to direct vision that pierced the truth and fastened on that which was essential. He has found the keys to the doors that time had closed and rent asunder the seals of the imprisoned fountains."

In his lectures on Rig Veda, Mr. V. S. Ghate says: "Though the dialect of the Veda is essentially Sanskrit, still it differs from Sanskrit in many considerable respects, so much so that to a student of classical Sanskrit pure and simple, the Vedic language would be almost Greek and Latin "However, Mahabhashya lays down an important canon of interpretation. It enunciates that the terms of the vedas should be construed according to roots. Their sense is derived from roots. In other words, the words there have a yaugic or derivative or etymological meaning and not the conventional or Rudhi. The words like Krishna, Arjuna and Sapta Sindhu etc. have no historical or geographical reference. The Purva Mimansa (1–1–30–31) says that the vedic words are used in Samanya i. e. yaugic or derivative sense according to roots. Later on, as Manu says, people adopted the vedic words. Here are some quotations from Shatpath Brahmana (8–1–2)

Jamadagni = eye (not a sage)
Vasistha = respiration (not a sage)
Bharadwaja = mind ,,
Vishwamitra = ear ,,
Vishwakarma = speech ,,

According to Nirukta Shune Shepa means a learned man. It discards the Puranic story. Gritsa Meda means respiration

(Apan), according to Aitreya Aranyaka. Vam Deo means respiration. Aja eka Pad means that in one portion of God alone lies this entire universe. It is not one footed goat according to Grifith.

Hiranyagarbha means all pervading and not a golden egg according to Maxmuller. Kasmai Devaya is not a question form, meaning to whom shall we pray. Nirukta explains the sense of **Ka** as Prajapati or God. Shatpath Brahman also says so. It means, "To the blissful lord, we offer oblations."

In his History of Sanskrit Literature, Prof. A. Macdonnel says : "It is however, highly probable that Yaska, with all the appliances at his command was able to ascertain the sense of words which scholars, who like Sayan, lived nearly two thousand years late had no means of discovering."

"Yaska's Nirukta is in reality a vedic commentary and is older by some centuries than any other exegetical work preserved in Sanskrit, Its bases are the Nighantoos, collection of rare or obscure vedic words, arranged for the use of teachers." Yaska immediately belongs to the beginning of the Sutra period i. e. 500 B. C. to 200 B. C. Besides antiquity of Nirukta, it is considered as one of the vedangas by tradition. Mr. C. V, Vaidya says in his History of Sanskrit Literature :

"The chief doctrine of the Nirukta or etymologists is here enunciated, viz, that all words are derived from roots, a theory which has now been accepted by modern philologists." Yaska thus rendered a great service for the study of the Veda.

In the sixth oriental conference, Pt. Vidhu Shekhar Shastri opined, "If we follow some of the remarks of Yaska, many an unexplained myth or allusion of many a mystic or obscure or doubtful passage will become perfectly clear." Nirukta of Yaska is an auxiliary treatise which is indispensable, says Pt. Laxman Swarup, orientalist and vedic scholar.

11. VIEWPOINT OF SAYAN

About the position of Sayan as a commentator, Prof. Macdonnel thus remarks in his History of Sanskrit Literature. "Thus no translation of the Rig Veda based exclusively on Sayan's commentary can possibly be satisfactory. It would in fact be as unreasonable to take him for one sole guide as to make our understanding of the Hebrew books of the Testament, dependent on the Talmud and the Rabbis."

Dr. Winternitz says : "Some of the older European interpretors of the Rig Veda depended upon Sayan's commentary, taking it for granted that the latter rested on reliable tradition. On the other hand, other Veda investigators did not trouble themselves at all about the native interpretation."

Swami Dayanand outlines the correct method of Indian tradition to interpret Veda, vide his Introduction to Rig Veda.

"In order to know the sense of Vedas, people should study the grammar Ashtadhyayi and Mahabhashya, Nighantoo, Nirukta, Chnahda, Jyotish and other parts of the Veda. Further, they should have knowledge of the six systems of philosophy, which are called upangas of Veda. Then again a study of the Brahman Granthas is essential viz., Shatpath, Aitreya, Sam and Gopath."

The modern Indian orientalists of eminence have now begun to assess the value of Sayan's commentary.

Dr. C. Kunan Raja during the 5th Indian Oriental Conference said : "The Bhashya of Sayan is no basis for our studies of the Vedas according to the Indian tradition."

In the ninth Indian Oriental Conference, Dr. N. Choudhari said : "Sayan's interpretations are some times quite different from those of Yaska. There is no doubt that Yaska knew the Rig Veda better than Sayan did, because the former must have had more and better means of understanding many obscure words of the Rig Veda than the latter, who lived more than two thousand years later."

"It is doubtless that Sayan often gives inconvenient explanations of the same word in different passages. It follows from this that Sayan's interpretation in many cases instead of being helpful to solve the obscurities and difficulties, becomes a puzzle to the interpretors of the Rig Veda."

12. POSITION OF DAYANAND - HIS CLUES

Swami Dayananda was the greatest scholar of Vedic literature in the nineteenth century. He put forth the claim that the Vedas contained the essense of scientific as well as spiritual truths. This was also the declaration of the reputed scholar and philosopher Shankracharya (8th century AD) and Madhavacharya of the 12th century. Sayan and others did not consider the different aspects of meaning as pointed out by the Taitreya upnisad. They only adhered to the Adhiyagyik or ritualistic, while commenting on the Vedas They imposed the stories of the Hindu mythology and Hindu pantheon of the 14the century A. D. and subordinated the Vedic sense to the viniyoga or practical application. Dayanand, however, introduced the traditional Indian method, of which saint Arvind speaks in commending terms.

Prof. Rudolt Harnlay in March 1870 A.D. wrote thus in the Christian Intelligencer, a monthly magazine.

"He (Dayananda) is a well versed in the Vedas. He is an independant student of traditional interpretation."

Saint Arvind Ghosh of Pondichery thus expressed himself in the vedic magazine 1916 A. D. "The Vedic hymns are chanted to one deity under many names, which are used to and even designed to express His qualities and powers. Was this conception of Dayananda arbitrary conceit, fetched out of his own too ingenious imagination ? Not at all. It is the explicit statement of the Veda itself. The sages speak of one existing in many ways as Indra, as Yama, as Matarihwa, and as Agni.

"Immediately the whole character of the Veda is fixed in the sense, Dayananda gave to it, the merely ritual, mythological and polytheisic interpretation of Sayan collapses. The mythological and naturalistic European interpretation collapses. We have instead a real scripture, one of the world's sacred books and the divine word of a lofty and noble religion."

13. SAYAN AND YASKA COMPARED.

Pandlt Satya Vrata Sama Shrami, late .Professor of Sanskrit College, Calcutta and a wellknown vedic scholor of the orthodox Hindu thought, gives his views on Sayan's commentary on the vedas thus (uide his book Trayi Chatustaya):—

"When the Trayi Sangrah was being compiled, the impression grew upon me that the real meaning of many mantras did not come out in Sayan's commentary and the desire became strong in me to publish the interpretation of Yaska and other old expositions of the Veda". Dr. R. N. Dandekar in the Jubilee number of Bhandarkar Oriental Research Institute 1942 writes :—

"For the understanding of the Veda, knowledge of Sanskrit, however, profound is not sufficient. A thorough study of the mysteries of the world from the point of view of universal tradition will afford greater enlightenment for the realisation of the spirit of the Veda. The supposition that the vedic mantras represent a historical wandering of the Aryan is indeed false. Such interpretation is only euphemeristic. As a matter of fact what we find in Veda is an original metaphysical tradition." In the said publication, Prof. V. A. Gadgil remarks that Rita means the world order or the moral standard Principle. Varuna represents the highest aspect of monotheistic or moral side. Indra is the most important representation of the highest physical aspect of nature. Indra is the most powerful natural phenomenon on physical side,.

In the same abovesaid work, Dr. R. Sham Shastri explains the so called legend of Indra and Ahilya to be the myth of the sun and the dawn. Indra means the sun and Ahilya means night. Gautam means the moon.

Prof. Maxmuller too remarks that Prajapati is the name of the sun and the dawn or usha is the daughter of Prajapati (Brahma). The description is, therefore, an allegory.

In the Bhandarkar Commemoration Volume 1927, Prof. A. A. Macdonnel contributed an article. He described the principles of translating the Rig Veda and compared Yaska with Sayan thus :

"He (Yaska) enjoys a great advantage in point of time as compared with the later compilers of detailed and continuous commentaries. Sayan labours under the disadvantage of having lived nearly 2000 years later than Yaska and having had much less ancient exegetical material available for the explanation than Yaska must have had. Sayan moreover often imports later ideas into the Rig Veda Sayan considers the dwarf in-carnation of Vishnu to be referred to in the Rig Veda (1-22-16), yet Yaska seems to know nothing of that incarnation. Sayan also identifies Rudra of the hymns with the husband of Parvati, who is unknown to the Rig Veda."

Prof. Macdonnel further remarks :—

"Greek scholars have for centuries worked at the lexicographical interpretation of Homer and yet the vocabulary is not entirely explained, though the language presents incomparably fewer difficulties than the hymns of the Rig Veda."

Even if a final translation of Rig Veda should ever be made, it will necessarily contain an irreducible minimum of passages that can never be understood, simply because the circumstances to which they allude will ever remain unknown."

14. RUDHI AND VINIYOGA

(Convention and Practice)

Sayan, Mahidhar, Uwat and other commentators of the middle ages adopted the Rudhi or Lokik (conventional) method of interpretation, that was not correct and in conformity with the ancient tradition. The European translators followed Sayan and others. In the viniyoga or sacrificial practice, the commentators followed Katyayan who lived in the 3rd century A.D. This process resulted in presumption of absurdities. It is little wonder, therefore, that the early scholars of Europe mistook the Vedas to be the pastoral songs of a primitive people. Katyayan had introduced the system of viniyoga, i. e. practical action accompanying the recitation of mantras in sacrifice. Here are the instances of viniyoga in the Yajurveda. (chapter one – verses 1 to 7).

Mantra no. 1

While reciting this verse, the reciter should cut a stick and straighten it in order to separate and drive off the calves from the cows.

Mantra no. 2

Reciting this verse of Yajurveda, one should filter milk through Kusha grass. While doing so, he is to see that the earthen pot of milk is not upset.

Mantra no. 3

Here the person asks the cow-herd which cow has been milked.

Mantra no. 4

Here is the reply of the milkman. The milk is turned into curd.

Mantra no. 5

With this, the house-holder observes the ceremonies by taking a vow.

Mantra no. 6

With this, the reciter sprinkles water and removes husk from grain.

Mantra no. 7

With this, the reciter removes insects and dust from the seive. This is viniyoga.

And look here the translation of the said mantras according to Uwat, Mahidhar and Misra Bhashya which followed Sayan.

Mantra no. 1

O branch of tree, I break you for the sake of rain. I straighten you, because the sacrifice will make the land strong. O calves, you are jumping here and there. Now get separated from cows. O cows, you may now go to graze in rich pasture lands. You may graze well and increase milk for the host. May you produce many calves and be healthy. May you be not molested by other animals. O stick, you may protect the cattle.

Mantra no. 2

O Kusha grass, you may filter milk for Indra. O Milk pot, you may cause rain. You are made of earth. Be steady so that milk may not spilt. Do not be spilt and upset. The host may not be angry with me.

Mautra no. 3

O Kusha grass, you are the filter of milk. Fill up the earthen pot with plenty of milk. O milk, be purified. O milk man, which cow have you milked ?

Mantra no. 4

I have milked the cow who is prolonger of life, satisfies our wants and gives milk. I put butter milk into milk, and turn it into curd. May Lord protect this milk pot.

Mantra No. 5

The sacrificer undertakes the work of yagya.

Mantra no. 6

O water pot, who uses you and why ? O sieve, I use you for sacrifice and various purposes.

Mantra no. 7

By heating the sieve, all insects and impurities therein are destroyed and removed. O cart of grain, I follow the skies.

Such is the interpretation made on the basis of the viniyoga. In fact, the viniyoga or practice should not be the basis of the meaning of a mantra. The viniyoga follows the sense of mantra. The sense does not and should not follow the viniyoga. The viniyoga was introduced in order to safeguard the vedic text by means of performing the ritual along with the utterance.

The correct translation of the abovesaid seven mantras of Yajurveda, according to Swami Dayanand is as follows:–

Mantra no. 1

We pray for nice things. O, Lord, you are all pervading as air. May the creator lead people to do best deeds. The cow is never to be destroyed. May it prosper. May the sovereign get his share. The people may prosper. They may live without ailment and disease like tuberculosis. No tyrant and cruel person may rule over you. The sovereign as protector of cows, may have enormous wealth. Let the cattle wealth of the host be protected.

Mantra no. 2

O lord, you are the embodiment of piety. You purify sacrifice, You are light of the etherial region. You pervade an earth, you are the impelling force of atmosphere. You sustain the universe by supreme powers and eternal principles. We may never forsake Him. May He never leave us.

Mantra no. 3

Lord purifies sacrifices or pious acts. He upholds innumerable cosmic bodies. He is the source of light and the creator. May our sacrifice be sanctified by the pious grace of the Lord. God sustains the universe in various ways. Let the sacrificer ask himself. "What spiritual benefit has accrued to him from the pious act."

Mantra no. 4

The divine power of lord is the life of this universe. It creates the cosmos. It sustains it. May the personal soul be united with Som or bliss. Lord may protect us all.

Mantra no.

O lord, you are the guide of all vows and good actions. I will follow the path of piety. May I be capable of fulfilling the vow. May this vow be successfully accomplished. Hereby I leave off the untruth and adopt the truth.

Mantra no. 6

Who incites you to do good action ? The Almighty guides you to the noble path. For what purpose the lord incites you to action ? The aim is to take a vow for pious actions. God yokes you to sacrifice or piety. It is to acquire noble attributes,

Matnra no. 7

To achieve success in sacrifice, let the evil disposition go. Uncharitable people may be done with. The disturbing cheat should be punished. The enemies may be defeated. Thus shall I pursue and attain the blissful aim.

15. ABSURDITIES ALLEGED AN REFUTED

Mahidhar's commentary : Mahidhar, one of the Indian commentators of the vedas, a Tantric of Kashi (1645–A. D.), has given a most ridiculous, absurd and disgusting exposition of the Yajurveda. He must have been either insane or a knave. Either he was ignorant of the vedic canons of interpretation or he intentionally attempted to decry the teachings of the vedas. He belonged to a school of Vam Marga or Shakta, which is akin to the modern cult of nudism, and epicurianism. Here are some instances of his interpretation vide Yajurveda 23-19, Mahidhar translates it thus :

"The housewife of the host may cohabit with a horse before the priest. She may address the horse thus. O horse, your semen causes conception. May I draw yours and place in mine, so that the semen may drop. (The version in Sanskrit is too obscene to be reproduced).

It is so strange that this vedic verse is recited at the beginning of every auspicious occasion, such as marriage etc. by the Hindus. "Gananam twa Ganpatim hava mahe etc."

INTERPRETATION ACCORDING TO NIRUKTA of the said Verse

May we worship the Almighty, who is the master of all things. May we worship Him, who bestows all bliss. May we realise Him who is the master of all treasure. O all pervading spirit, you keep the entire universe in you. May I know you as such.

2. Yajurveda 23–20 is interpreted by Mahidhar thus :–

"The house-wife of the host holds on ... . of the horse and puts it in hers. (Too obscene to fill up the gap.)

NIRUKTA SENSE

May the ruler and the ruled both get united and develop the four objects of life viz., virtue, riches, desire and salvation. Let them both serve the learned apostle of truth.

3. Yajurveda 23-22 is interpreted thus by Mahidhar :

"In the sacrificial place, the priests cut jokes with the maidens. Pointing at the private parts, they laugh. When the ladies walk quickly, sound comes from their Parts. In cohabitation the same sound is produced and the semen flows out. The maiden jokes with the priest and points out the private parts too.

NIRUKTA SENSE

As the birds dread the hawk, the subjects are afraid of the ruler. In an autocracy the public is cheated. A dictator reigns the common- wealth for his own sake.

4. YAJURVEDA 23-24 is thus translated by Mahidhar. "Joking with the wife of the host, the priest says– when your father cohabited with your mother, you were begotten. The house-wife refuted, you too were begotten likewise."

NIRUKTA SENSE

The earth and wisdom are like a mother. The solar region and learned are like your father. Wealth is the backbone of the realm. An autocrat seizes the riches of people and uses it for his own sake.

5. YAJURVEDA 5–2 is thus translated by Mahidhar :

"O sacrificial stick placed underneath, you are like the nymph Urvashi, who lay under the King Pururva. O sacrificial stick lying above, you are like King Pururva, who sleeps over Urvashi."

NIRUKTA SENSE

The assembly of the realm is **Urvashi** or controller. The ruler is Pururva, the principal spokesman. Urvashi is light, while Pururva is cloud. The Yagya as Urvashi gives joy to all. The Yagya as Pururva is noisy with recitation of the Veda mantras.

6. YAJURVEDA 6–15 in interpreted by Mahidhar thus—

Repeating the verse, place the sword on the stomach of the animal and cut it down.

NIRUKTA SENSE

O noble teacher, do not chastise the maiden who is your pupil.

7. YAJURVEDA 20-78, corresponding to Rig Veda 10-41-14 is interpreted thus by Mahidhar and Uwat (a Kashmiri Pandit of Ujjain V-S-1100) :-

Horses, oxen, bulls, barren cows and rams are cut into pieces and offered into the sacrificial fire. Have good and pure mind towards fire.

Mr. H. H. Wilson translates the above Rigveda mantra 10-91-14 thus "I offer grateful praise with all my heart to Agni, to whom vigorous horses, and bulls and barren cows and sheep are consigned as burnt offerings."

NIRUKTA SENSE

Respect your learned leader, who is able to defend the realm against enemies, Under him, horseman, benevolent persons, youths, men of austerity, and warriors are called up to cooperate. Adore the Lord, in whom the sun, the raining clouds and earth appear and disappear. He is the protector of all.

Mr. Colebrook in his book "Samundra Gupta" has rightly remarked :-

"The Ashwamedha and Purushamedha, celebrated in the manner directed by Yajurveda are not really sacrifices of horses and men."

8. STORY OF SARMA, THE BITCH

Mr. H. H. Wilson translated Rig Veda on the basis of Sayan's commentary. He refers to the story of Sarma, a bitch which recovered the stolen cattle.

Rig 1-62-2 runs :-

Do you priests, offer to the vast and most powerful Indra earnest, venerable, a chant fit to be sung aloud. For through him, our forefathers, the Angiras, worshipping him and knowing the footmarks, recovered the stolen cattle.

Rig 1-62.3 is translated thus by Wilson–

"When search was set on foot by Indra, and the Angiras, Sarma secured food for her young. Then Brihaspati slew the devourer and secured the kine. And the gods with the cattle, proclaimed aloud.

The vedic style of description is unique, many sided, and comprehensive. In Veda, the sun is called Yama whose two dogs are the day and night. Their mother is Sarma (Usha or dawn). In Rig Veda 10:108 (1 to 11) this is a graphic description of these as well as of soul, vital airs and consciousness. There Sarma is the consciousness. Indra is the soul, Panies are the vital airs and the speeches are the cows. The commentators like Sayan say that Sarma is mother of dogs and Deva Shuni means the bitch of gods. Therefore, story is fabricated that one Pani or demon stole the cows of Indra, who with the help of Sarma discovered the cows. But here Pani means darkness or cloud and not a demon. The cows are the sun's rays and Sarma is the dawn. By applying the analogy to spiritual or physical side, the concocted story vanishes.

9. STOR OF VISPALA

Rig Veda 1-116-15 is thus translated by H. H. Wilson according to Sayan commentary :– "The foot of Vishpala, the wife of Khela, was cut off, like the wing of a bird, in an engagement by night. You (Ashwins) immediately gave her an iron leg that she might walk. The hidden treasure of the enemy being the object of the conflict."

CORRECT INTERPRETATION of Rig 1-116-15 is this–

When the ruler becomes engrossed in worldly pleasures at night or in face of the danger, his character of a progressive monarch gets a set back. His strength is cut off like the wings of a bird. In such circumstances Aswins, i. e. the public should replace him by a substitute means of defence and adopt a suitable policy to protect the country by means of a new strong army. Thus there is no story of the vishpala lady, invented by Sayan and others.

10. BHAVABHAVYA AND ROMASHA

Rig Veda 1-126(6, 7) is translated thus by Wilson :

Raja Bhava Bhavya says : She who when her desires are assented to. clings as tenaciously as female weasel (an animal Nakuli and Nevale) and who is ripe for enjoyment, yields me an infinite delight."

Romasha, daughter of Brihaspati says :- Approach me O husband. Deem me not immature. I am covered with downs, like an ewe of Gandharvins.

INTERPRETATION BY SWAMI DAYANAND OF THIS VERSE

Let that policy be adopted which is comprehensive and based on the unanimous and common opinion and which is efficient and qualitative. Like a maiden pupil, such an attempt yields innumerable benefits.

O King, I, queen too am the defender of the realm. I am soft and mild in treatment. Consider my merits also. Do not belittle my actions.

(here the equality of the sex is stressed)

Word study—

Kashika = developed

Agadita = controller

Parigadita = misled

Yadari = attempting

Romasha = widespread

N. B.—It is unnecessary to reproduce the abscene commentary by Sayan on this mantra. It is as notorious as Mahidhar's commentary quoted above. If we accept Sayan's translation as correct, the question arises. Is such sublime and lofty teaching of the Veda, which has been extoled to the skies by sages, saints, philosophers and writers endlessly for ages upto this day ? As already noted, the version of Nirukta (500 B. C.) is far more reasonable than that of Sayan of the 13th century A. D.

11. INDRA ATE 300 BUFFALOES AND DRANK 3 VESSELS OF WINE

Here is the translation (based on Sayan) by H. H. Wilson (Rig Veda 5.29 (5 to 8)—"Whereupon Maghvan (Indra) has destroyed with his thunderbolt atonce his (Shambar's) ninety and nine cities. To aid the undertaking of his friend Agni, the friend of Indra, has quickly consumed three hundred buffaloes. And Indra, for the destruction of Vritra (demon), has atonce quaffed three vessels of Soma, offered by Manu.

When thou had eaten the flesh of the 300 buffaloes, when thou who are Maghwan, had drunk the three vessels of Soma, when he had slain Ahi (demon), then all the gods summoned Indra, full of food, as if he had been a servant, to the battle."

CORRECT SENSE :

Indra is the ruler, Mahisha means power according to Nighantoo, and not a buffalow. The king should select 300 powerful persons under the command of Agni the commander. Indra should constitute three armies and three councils to assist him. Soma means the realm and not wine. By taking this view of Nirukta the whole mythology vanishes.

HYMN OF FROGS (RIG VEDA 7-103-10)

H. H. Wilson translates this verse thus :

"May the cow toned, the goat toned, the speckled, the green frog severally grant us riches. May the frogs of the fertilising season of the rain, bestowing upon us hundred of cows, prolong our lives."

COMMENT :

This is a most fantastic, ridiculous and absurd translation. How can frogs give us riches, cows and prolong our lives ? Neither Sayan nor his followers and translators could grasp the meaning of the word "Mandook". They took it as a frog. The Sukta 7-103 (1 to 10) depicts the convocation of the learned vedic scholars, wearing different gowns, both the precepters and the graduates, rejoicing with chit chats like frogs in the rains. The simile is not properly understood. The words like Brahmans and vratchari are there. Mandookas are those rejoicing in knowledge and wisdom. Convocations and special studies were arranged in the rainy season in vedic times.

The correct sense of the above verse is as under :

Let the learned preacher give us prosperity. He may guide us to that end. The Learned preacher of spiritualism and materialism may grant us riches. The men of learning who have stored wisdom may guide us to prosperity. Those who are engrossed in their own selves, i. e. yogies may give us benefit of their speech hundred fold and prolong our lives.

(12) Rig Veda 1-179 (1 to 6)

Here is the alleged conversation between Agastya sage and his wife Lopamudra. Mr. Wilson translates the verses thus :

1. Many years have I been serving thee diligently both day and night and through morning, bringing an old age. (says Lopamundra.)

2. Decay now impairs the beauty of my limbs, what, therefore, is to be done ? Let husbands approach their wives.

3. The ancient sages, disseminators of truth, who verily conversed of truths, with the gods, begot progeny, not thereby violating their vow of continence. Therefore, should wives be approached by their husbands :

(Agastya replies) :

Penance has not been practised in vain. Since the gods protect us, we indulge in our desires. In this world, we may triumph in many conflicts, if we exert ourselves mutually together.

4. Derive either from the cause or from that has come upon me, while engaged in prayer and suppressing passion. Let Lopamundra her husband. The unsteady female beguiles the firm and resolute man.

5. (Pupil says) : I beseech the Soma, which has been drunk in my heart, that it may fully expiate the sin, we have committed. Man is subject to many desires.

6. Agastya, a venerable sage working with fit implements, desiring progeny, off spring and strength, practised both classes of oblations and received true benedictions from the gods.

Note ? There is no story of conversation attached to this Sukta as alleged. It depicts the usual life of a young couple that has entered the wordly life and that likes to have progeny. There lies no obscerity depicted here.

13. YAM YAMI SUKTA (Rig veda 10-10-(1-14). This hymn is also distorted to mean a talk between a brother and sister for a conjugal relation. But in fact this is an affair relating to a husband and his wife. For some reason the husband feels disinclined and permits his wife to have recourse to the ancient practice of Niyoga, i.e. getting a progeny from another person. That was an exceptional rule of the ancient society and no stigma was attached to it in the special conditions and circumstances imposed on that practice, which prevailed upto the epic age (Mahabharat) Moreover, there are other meanings of Yama Yami too.

14. THE ASHVA MEDHA OR HORSE SACRIFICE

Rig Veda 1-162 (1 to 22)

Here is the translation by H. H. Wilson based on Sayan of this Sukta.

1. Let neither Mitra nor Varuna, Aryaman, Ayu, Indra, and Ribhukshin, nor the Maruts censure us when we proclaim in the sacrifice the virtues of the swift horse, sprung from the gods.

2. When they (the priests) bring the prepared offering to the presence of the horse, who has been bathed and decorated with rich trappings, the various coloured goat going before him bleating, becomes an acceptable offering to Indra and Pushan.

3. The goat, the portion of Pushan, fit for all goods, is brought first with the fleet courser (horse) so that Twastri may prepare him along with the horse, as an acceptable preliminary offering for the sacrificial food.

4. When the priests at the season of ceremony lead forth the horse, the offering devoted to the gods, thrice round the sacrificial fire, then the goat the portion of Pushan goes first, announcing the sacrifice to the gods.

5. The invoker of the gods, the minister for the rite, the officer of the oblation, the kindler of the fire, the bringer of the Som plant, the director of the ceremony, the sage (superintendent of the whole), do you replenish the rivers by the well ordered, well conducted sacrifice.

6. Whether they be those who cut the sacrificial post or those who bear the post or those who fasten the rings on the top of the post to which the horse is bound or those who prepare the vessels in which the food of the horse is dressed, let the exertion of them all fulfil our expectations.

7. May my desire be of itself accomplished, such as it has been entertained, that the smooth backed steed should come to qualify the expectations of the gods. We have made him well secured, for the nutriment of the gods. Let the wise saints now rejoice.

8. May the halter and the heel ropes of the fleet courser (horse) and the head ropes, the girthes and any other part of the harness; and the grass that has been put into his mouth; may all these be with thee (horse amongst the gods.

9. Whatever the flies may eat of the raw flesh of the horse; whatever grease is smeared upon the brush or upon the axe, what is smeared upon the hands or the nails of the immolator, may all this be with thee, horse among the gods.

10. Whatever undigested grass fall from his belly; whatever particles of raw flesh may remain; let the immolators make the whole free from defeat and so cook the pure offering that it may be perfectly dressed.

11. Whatever portions of thy slaughtered body fall from thy carcase, when it is being roasted by the fire, escaping from the spit, let it not be left on the ground nor on the sacred grass but let it all be given to the longing gods.

12. Let their exertion be for our good who watch the cooking of the horse; who say it is fragrant. Therefore, give us some, who solicit the flesh of the horse as alms.

13. The stick that it dipped into the caldron in which the flesh is boiled, the vessels that distribute the broth, the cleaners of dishes, the skewers, the knives; all do honour to the horse.

14 Many of the place of going forth of tarrying of rolling, on the ground, the foot fastening of the horse, with water that has been drank, the grass that has been eaten; may all these be thine among the gods.

15. Let not the smoke smelling Agni, cause thee horse to utter sound; let not the glowing caldron odoriferous with its contents, be overturned. The gods accept a horse that has been selected for sacrifice, that has been led round the fire. That has been duly offered and has been consecrated by the exclamation "Vashat."

16. The cloth which they spread as a covering for the horse, the golden trapings with which they deco.ate him, the head ropes, the foot ropes, all these they offer as acceptable to the gods.

17. Who ever has goaded thee in thy paces either with heel or with whip, while snorting in thy strength, all these vexations I pour out with holy prayer as oblation with the ladle.

18. The axe penetrates the thirtyfour ribs of the swift horse. The beloved of the gods, the immolators cut up the horse with skill, so that the limbs may be unperforated and recapitulating joint by joint

19. There is one immolator of the radiant horse which is fine. There are two that hold him fast. Such of thy limbs as I cut up in due season, I offer them made into balls of meat up-to the fire.

20. Let not the precious body grieve thee who are varily going to the gods. Let not the axe linger in thy body. Let not the greedy and unskilled immolators missing the members mangle thy limbs needlessly with his knife.

21. Verily at this moment, thou dost not die; nor art thou harmed. For thou goest by auspicious paths to the gods. The horses of Indra, the speeds of Maruts, shall be yoked to their cars and a courser shall be placed in the shaft of the axe of the Aswins, to bear thee to heaven.

22. May the horse bring to us all, all sustaining wealth with abundance of cows, of excellent horses and of male off-spring. May the spirited speed bring us exemption from wickedness. May the horse offered in oblation produce for us bodily vigour.

15. A REVIEW ON THE ASHWAMEDHA HYMN

What an abominable and horrible spectacle of the sacrificial shambles it is, as alleged to have been led by saintly priests. And all is attributed to the scared Vedas, in the name of the holy religion. One shudders to think of the savage scene depicted here, if it was ever true. It is impossible to imagine whether the presiding priests of Ashwaedha Yagya were not barbarous butchers instead of the vedic Brahmans. Surely no Brahman will ever think of such a practice. And first imagine how nice must have been the fragrant smell of the burning flesh in the sacrificial fire, the cooking of flesh in the caldron, the stream of blood flowing all round the sacrificial ground, braying of the horse, bleating of the goats, cows, buffalo and other animals under the assasin's dagger. Everything is arranged in the name of sacred religion and to please gods to whom they send their victims to the heaven. If all this ghastly act is attributed to the Vedas, then it was but proper for Gautum Budha and Mahavir Swami to turn their back on the sacredotal practices of their times in scorn. And it was but proper for the materialist Charvaks to retort to the priests of their times thus : "Well, if that be your religious piety, why not kill your own parents and send them to the heaven ?"

But the fact is that the Veda is not to blame for the misguided bloody votaries who belonged to the much later age of Shaktic cult which is of non-Aryan origin and a relic of the most primitive and barbarous type. And can any one seek support for the brutal butchery of innocent creatures at the altar of Kali goddess at Calcutta from the scriptures. Certainly not. It is demonic and satanic. The worst trait in man is yet left of his animal instinct and thurst for blood. The alleged absurd practice has been ingeniously invented and attributed to the holy scriptures. In fact this was the work of the wily missionaries of the west, who had sinister instructions of the Christian Church to give a bad name to the Indian culture and religion and thus pave the way to the propagation of Christianity in India. But luckily the impetus of propaganda failed, which had started by Lord Macaulay (1835 A. D.) and marked the vilifying campaign of Miss Mayo in Mother India.

Who is then to blame ? Who is correct ? And what is the remedy ? The answer is simple enough. Let us try to study the veda and carry out the research to find out the right clues of interpretation of the most ancient text. In doing so, there should be no preconceived notions. The slow poison injected in the minds of Indian educated youths, by the western surgeons so skilfully and so long may be guarded against. Let us turn a new leaf. Start afresh to approach the problem on the traditional Indian line without hypothetical hurdles put-in by Maxmullers, Macdonnels, Muirs, Keiths, Grefriths, Wilsons, Bloomfields and others. May God save us from such of our friends ? This alone will furnish a fitting reply to the so-called Indian National History-the vedic Age and its sponsors also.

This process will help us in assessing the value of our ancient heritage. It will throw everything on the heap of rubbish, which is untrue and not representing the correct character of the Indian people. We should refuse to accept anything which is trash and nonsense and which is a blot on our national character.

Before presenting the other version of the Ashwamedha sacrifice, it is necessary to know the real sense of the term Ashwamedha. According to the shatpath Brahman, the ancient commentary on the Yajurveda, Ashwa means the realm and medha means devotion or service. The whole trouble lies in not understanding this significance. Sacrifice means an undertaking or plan of uplifting the nation. Besides, the description of Ashwa medha given in the Rigveda, we find in the Yajurveda (Chapter 15), the election of a ruler and in chapter 16, there is the coronation of the Rastrapati together with the reorganisation of various departments of the Ashwa or kingdom and apportionment of the duties of different Rudras or officers of the State, civil and military. All this was known as Yagya or sacrifice or national service of devotion when in the assembly of the wise sages the flower of the personnel were selected for various jobs. On such occasions the exhibitions of the best type of things were also arranged. Viewed in this context, let us now study the Ashwamedha Sukta (Rig Veda 1-162):–and the Rudra Dhyayi of the Yajurveda (chapters 16 onwards). There is no trace of the horse sacrifice in all these. The alleged practice of horse immolation started much later than the vedic age. It is strange enough that Sayan introduced the elements of the practice of horse sacrifice and animal killing, which prevailed in his time viz., the 14th century A.D. It was ofcourse not proper and right to impose such ideas on the

And now here is the substance of the Ashwamedha Sukta (Rig 1-162), as viewed according to the Nirukta of Yaskacharya (500 B.C.), as adopted by swami Dayananda Saraswati.

The word Ashwa in the vedic sense means (1) realm (2) ruler of the nation (3) martial Strength according to the Shatpath Brahmana. It also means (1) God and (2) soul according to Taitriya Brahman.

In this context, the word Medha means to honour, to serve, and not to kill.

Medha in the sense of yagya means (1) devotion unification and (3) charity. (4) purity.

(1) In the first verse of the Ashwamedha Sukta, the direction is to respect noble persons.

(2) The second mantra depicts a crowned king. The officers derive their powers from the ruler.

(3) The commander of forces is like a goat, that proceeds in front of the horse as Rashtrapati.

(4) Duties and responsibilities towards the Rashtrapati are given.

(5) Sacrifice as a national work is described together with those carry on the administration.

(6) This gives the duties of those who serve and cooperate with the Rashtrapati, who is like the mainstay of the realm. Rashtrapati is the main pillar and the officers are like the supporters.

(7) A description of Rastrapati.

(8) This gives the limitations of Rashtrapati just as the ropes etc. bind the horse, the head of the state is also bound by the constitution.

(9) This lays down that the common wealth of a nation should vest in the learned representatives.

(10) This gives the proper organisation of the realm. The various parts of the nation as of a horse is described. Its enemies should be suppressed and cut down. In this, there is no reference to the cutting of a horse into parts and cooking them.

(11) This describes an equitable distribution of the national wealth. The people should get their share of benefits. This is no begging alms of cooked meal and broth.

(12) The Rashtrapati should be a tried man. All should work and get their share. No reference to alms of meat is there.

(13) Nation's land and water should be inspected and controlled. A nations institutions are its glory. Here no reference to vessels of cooking meat has been made as alleged.

(14) The nation is compared to a horse. The institution of a nation should be under the learned and able persons.

(15) This gives the duties of the administration and military. Let the Rashtrapati be unanimously accepted.

No poisonous gas or bomb may trouble the people. Surely there is no reference to smoke of fire and caldron of meat.

(16) This describes a cavalry and the paraphenalia of Rashtrapati.

(17) This gives the duties of Rashtrapati. In case of hardship or problem before him, the learned advisers should guide him.

(18) The nation personified is compared to a horse. A horse has 34 limbs. The nation may have 34 departments, for efficient control and work.

(19) Here Rashtrapati is compared to the Samvatsar or time. Time has two divisions mainly, i.e. Uttarayan and Dakshinayan or day and night.

(20) This lays down the duty of the ruler. As an aggrieved none would attack a nation.

(21) This is apportioning of parts among able persons.

(22) This gives the responsibility of the nation towards the Rashtrapati. It says that the prosperity of a nation depends on a capable Rashtrapati.

It would not be out of place to mention another piece of misunderstanding created by the recent Govt. of India publication by the Hindi Vishwa Kosha (Encyclopaedia in Hindi) in 1960.

22. THE ASHWAMEDHA SACRIFICE (A REVIEW)

In the Hindi Vishwa Kosha (Encyclopaedia in Hindi) published by the Govt. of India (ministry of education) in 1960, there is an interesting and curious description of the Ashwamedha sacrifice. At page 277 of the first volume we find the following narration.

" On that day the horse meant for the Ashwamedha sacrifice was yoked with three other horses in a chariot and bathed in a tank. The queens used to anoint the horse with ghee (clarified butter). Thereafter the horse was poisoned and killed. The queens then went round the dead horse. Then the chief queen lay down with the dead body of the horse and the sacrificial priest covered up both the horse and the queen. The queen was shown to be co-habiting with the horse. On this occasion; the sacrificial priests indulged in obscene conversations with the queens. The fat of the horse was taken out and burnt in the sacrificial fire."

Such is an unnatural process and barbarous, obscene and filthy rite, which is attributed to the Ashwamedha yagya. The above description is quoted from the History of Dharamshastras by Dr. Kane and from the Philosophy of Veda and Upnishads by Dr. Keith. It is surprising that the rite of animal sacrifice is mixed up and attributed to Hindu Scriptures ranging from the Vedas and other sources such as Shatpath Brahman, Sutras of Apastambha and Katyayan, the Mahabharat and Ramayan. It may be true that in the later ages in the Indian histo.y, such animal sacrifices came to be practised, which gave rise to Jinism & Budhism which advocated non-violent creed against the then prevailing practices of Puranic and Tantric Brahmanism but, such practices can not be attributed to the ancient vedic age. According to the Sutra Granthas etc., 21 Stakes (yupas) were fixed to which animals were tied, cut np and burnt in the sacrificial fire—Even wild birds and boars were killed. The Mahabharat says that 300 animals were sacrificed in the Ashwamedha Yagya of King Yudhisthir, and Draupadi was made to lie down with the dead horse of sacrifice mentioned in the Aswamedha rite referred to above. The Sutras say that the blood of the horse was cooked. According to them the numerous animals mentioned in the Yajurveda chapter 24 used to be killed. The Balmiki Ramayana also described such Ashwamedha yagya by King Dashratha. In the Sutra Granthas we find that the goat going in front of the sacrificial horse was also killed and cooked. Nay, even dogs were killed for the purpose. And alas, all this was done by reciting the Vedic verses. The description of Ashwamedha as appears in the Rig Veda (1–162) is also mixed up by sponsors of the animal sacrifice in yagyas. In fact, the Vedic text was not properly understood and the translation of Rigveda by H H. Wilson based on the commentary of Sayan depicts such acts of butchery by the Brahman priests in the Budhist age. On the face of it, the ceremony is obscene and unnatural. It is unnatural for a queen to have an intercourse with a dead horse. In the modern code of law, it is an offence. It is filthy and barbarous for Brahmans to cut jokes with women on such occasions. Mahidhar, a commentator of the Yajurveda, refers to such unnatural intercourse with a horse. But all that is now discarded by vedic scholars. But alas, we find in the Hindi Vishwa Kosha of 1960 edition, an abominable and absurd reference to such a barbaric rite, which might have prevailed with the non-Aryan of India in a later age. But that can never be attributed to the vedic culture and civilisation. To repeat such a version is to blindly imitate and copy the opinions of European scholars who wanted to let down the Indian culture. At-least, the modern scholars of India with their research should be able to refute all such charges instead of repeating their old masters voice.

CHAPTER IV

Misconceptions about Veda

1. CHRISTIAN REACTION AGAINST VEDA

From a study of the historical background underlying the vedic translation by the Europeans, one can easily discern that there was a conspiracy of the Christian missionaries for a mass conversion of the Hindus. In his letter to his wife, Professor Maxmuller said in 1868 A. D. "The ancient religion of India is doomed and if Christianity does not step in, whose fault will it be? I feel convinced that the translation of the vedas will tell on the fate of India. It is the root of their religion. To show them what the root is, is the only way of uprooting all that has been sprung from it during the last 3000 years."

Mr. Pusse wrote to Prof. Maxmuller thus :-

"Your work will form a new era in the efforts for the conversion of India."

With such an aim, they assumed the role of oriental research scholars in Europe and professed on the housetops that they were enamoured of the ancient Indian culture, religion and learning. But the sinister motive was quite different. They soon appeared in their true colours. Mr. Clayton wrote in his book "Rig veda and vedic religion" that "large numbers of the vedic hymns are childish in the extreme." Maxmuller, Wilson, Whitney, Bloomfield and Grifith undertook the translation of vedas. To their advantage and to fulfil their desired sinister motive, they found the readymade commentaries of Sayan, Mahidhar, Uvat and others who had taken up the ritualistic, sectarian, historical, mythological and one sided view of vedic text. The translations and other sundry literature which followed had the desired effect on the minds of the Indians. The various histories of Sanskrit literature written by Western authors were introduced in the syllabus of the Indian universities from which Indian graduates and doctors of literature came out with a strong conviction that the vedic heritage did not deserve any serious consideration. Strong notions prevailed and found expression in the writings of the Indian authors too who in a blind imitation of their European preceptors repeated the old ideas. And naturally there was no help. There existed no other means to approach the vedic studies in an original manner.

Mr. A. C. Das wrote in his book "Rig Vedic India"—"There is also evidence of beef having been eaten by the ancient Aryans." "There is evidence of the ox having been killed in sacrifices and its cooked flesh offered to Gods."

How repulsive this idea is to the Indian masses is only imaginable, yet there was no help. Luckily on the other side Swami Dayanand Saraswati, founder of the Arya Samaj (1823 to 1883 A. D.) took up the cause of interpretation of the vedas according to the Indian tradition. But the single handed endeavour without a popular support in money and other means was feeble. Still the said reformer tried to get his method of commentary introduced in the curriculam. But the Western scholars like Grifith, Maxmuller, and others were not open-minded and thus the attempt of Dayanand failed to attract the state patronage. Still the Hindi translation and the propaganda of the Arya Samaj for the regeneration of India in the spirit of the ancient ideal proved to be a strong set-back to the Christian Mission and other conversion campaigns like that of Islam. But the educated classes as envisaged by Macaulay were still under the influence of the Western thought. The result is obvious from the Indian Historical work, volume one known as the Vedic Age. At page 378 of the Vedic Age it is said—

"It has been generally held that the Rig Vedic religion is essentially a polythestic one, taking on a panthestic colouring only in the few of the latest hymns.

At page 389 of the Vedic Age one finds that :—

"The guests (in the vedic age) were entertained with the flesh of cows killed on the occasion of marriages."

At page 393 the said book says :—

"In the Rig Vedic period, Sura (wine) was the popular drink extremely intoxicating as compared to Soma."

In this connection it is unnecessary to multiply the instances of absurdities alleged and attributed to the vedas. This is the result of translators like Wilson, Grifith and others, who proceeded only on the commentary of Sayan alone. Even today the Indian scholars quote Sayan and others as the infalliable authorities, when they want to be-little the ancient Indian culture. It is time now to start the research work, commentary and translation of the vedas in right earnest by some eminent and unbiased men of profound knowledge of oriental literature. Single handed and stray attempt is not enough.

2. Conjectures of critics

Some people hold an erroneous view that the civilisation of Egypt and Masopotamia dates from 4000 B. C.; that the Egyptian "Book of the dead" and the Chaldean "story of the flood are older than the vedas. But this has not been substantiated so far.

Dr Radhakrishnan writes in his "Indian Philosophy." The religion of the vedas certainly was more joyous but it was a lower form of religion, where thought never penetrated beneath the husk of things. In the main we can say that the Rig

Veda represents the religion of an unsophisticated age. The striking aspect of the hymns is their polytheistic character." This view appears to be based on the secondary evidence of the European scholars. It is obviously against the internal evidence of the Veda itself, as we find from the quotations given in this chapter. The vedas in fact contain high flown philosophy and monotheism.

Similarly, a curious opinion has been expressed by Mr. R.D. Ranade in his book "Constructive survey of Upnishdic philosophy" thus–

"In the first place we must notice that the Rig Veda is a great hymnology to the personified forces of nature and thus represents the earliest phase in the evolution of religious consciousness, namely the objective phase of religion." This is also opposed to the internal evidence of the vedas and contrary to the views of the profound vedic scholars. It is a copy of the European scholars' view. Such misgivings are due to the defective commentary of Sayanacharya, whose authority has now been questioned. Here are some unnatural, ludicrous and absurd presumptions made by Sayan and repeated by his followers in their books:–

ALLEGED ABSURDITIES

1. Sarma was interpreted by Sayan as a bitch of gods. She helped the latter in finding out cows. In fact the word Sarma means Saraswati or learning. In Rig Veda 10-108, there is a reference to Sarma who was sent out to find out the hiding places of Vala and Pana. Sayan translates Sarma as Deva Shuni or bitch of gods. Nirukta however interprets Sarma as Saraswati or learning. Sarma is the agent of Brihaspati, the god of learning. In Rig Veda (5-45-7) Sayan himself admits this. That is curious enough.

2. Elsewhere Sayan says that an ass draws the chariot of the Aswins (physicians of gods). This is a wrong idea.

3. Indra kills demons and destroys cities. He is a voracious eater of flesh of 100, or 300 bulls. He drank many potful liquor. We have noticed elsewhere that this interpretation is quite wrong.

4. Sacrifices were performed by killing bulls, horses and rams. The point has been discussed above in another chapter.

5. A Rishi killed 100 sheep in order to feed a wolf. This is a mere guess work.

6. A goat is the conveyance of the Sun-This is absurd.

7. There is a refer ence of Vaman Avatar (incarnation of dwarf Vishnu) in the vadas. The theory of incarnation is of much later origin in Hindu religion.

8. The Sun's chariot is drawn by seven horses. This is due to not understanding the word Ashwa, which means rays in the Brahman Granthas.

9. Indra killed Arun, who had 99 hands.

10. A horse is born of the ocean.

11. Conversation between rivers and Vishwamitra.

12. Indra produced a cow from a mare.

13. People ate the flesh of a dog.

14. The story of Shuneh shepa.-A man was tied to a sacrificial state for being Killed-This is preposterous.

15. Rishies drank soma and became intoxicated.

16. Prayer to frogs. We have dealt with this before.

17. Animal sacrifice. This point has been referred under Ashwamedha before.

18. Yama and Yami as brother and sister talked love. Really they are husband and wife. It denotes the ancient practice of Niyoga.

19. Preventing death by erecting a wall of stones.

20. Gambling practised by Angira Rishi.

21. A rabbit opposes a lion.

22. A crocodile brings water for a thirsty she buffalo.

23. Intercourse of Prajapati with Usha, his daughter.

24. Salutation to dogs.

25. Historical and geographical references in the Vedas– presumed by Sayan

The whole trouble lies in this The Puranic commentaries do not bring out the real sense of the vedas. Therefore, the translations by Europeans and Indians are also defective and misleading.

In his book "The Vedic Hymns", Prof. Maxmuller had to admit this. He says:–

"Any translation of the vedas is conjectural."

In his History of ancient Sanskrit literature, Maxmuller says:—

"The names are found in the vedas as if in a still fluid state. They never appear as appellatives nor yet as proper names."

In the sacred books of the East, Vol. 32, Maxmuller remarks : –

"There are as all vedic scholars know, whole verses, which as yet yield no sense whatever. There are words, the meaning of which we can but guess."

Mr. Bongangar, a Russian scholar, while translating the sacred books of the East by Maxmuller remarks thus:–

"What struck me in Maxmuller's translation was a lot of absurdities, obscene passages and a lot of what is not lucid."

Thus the vedic scholarship is yet conjectural. And on such an edifice constructed on sand, how can we rely with cartainty? And yet there are some Indians who assert with a conviction that the vedas contain such and such ideas only. Let us keep an open mind of a research scholar.

3. NO ADDITIONS OR INTERPOLATIONS IN VEDAS

The ancient vedic text has come down to us secure and in tact. Because of the inmitable grandeur of the vedic sanskrit, its unique structure and style, no interpolation could be possible so far through the long ages. Moreover, the various devices adopted to memórise the Samhita in its traditional forms have helped to safeguard against any additions or interpolations. It is, therefore, a mistake to suppose, as some earlier scholars of vedas did, that certain portions of the vedas were later additions and that the Samhita portions of different vedas related to different times. There is no evidence, internal or external to think so. In his book, "Origin of religion", Prof. Max Muller remarked:–"The texts of the vedas have been handed down to us with such accuracy that there is hardly a variation reading in the proper sense of the word or even an uncertain accent in the whole of the Rig Veda." Then how could it be presumed that mandals number one and ten of the Rig Veda are later additions. It may be that the earlier writers of Europe on Vedas thought, as Mr. Pflaederer did, that the vedas are primaeval child-like naive prayers. Some scholars in their ignorance, went so far as to declare that the vedas contained half-formed myths, crude alegories, obscure gropings and immature compositions; that there were superstitions, charms and exorcising witch-crafts in the Atharva Veda. They thought that the vedas were the pastoral utterances and songs of some pastoral people who were awe struck by the phenomena of nature and sang songs to appease the forces of nature. Mr. Clayton alleged in his book "Rig Veda and Vedic Religion" that Vedic hymns are childish. But lateron when the Vedic studies advanced, they found themselves bewildered by the most advanced system of philosophy and sublime noble teaching of ethics and monotheism described in unequivocal terms. The hymns like Nasdiya Sukta, Purush Sukta, etc. took them by surprise. To them therefore, there was no way out to back out but only to declare that certain portions were later additions or composition when the Aryans had come to India and settled in the Punjab and so on. This theory is, however, unfounded and fantastic, because there is no evidence or support from the traditional oriental learning on the subject. Moreover, the Europeans are not supposed to have more profound and intimate knowledge of the Vedas than the Indian Brahmans, whose lifetime is devoted to such learning. As the well known Indian scholar of the Vedas viz. Satya Vrata Sama Shramisaid, the language of all the mandals of Rig Veda is uniform and similar in structure. Mr. E. J. Rapson, Professor of Sanskrit in the Cambridge University gives this remark in his book "Ancient India" that Rig Veda has been transmitted orally from one generation to another from a remote antiguity down to the present day with perfect accuracy.

Thus by Pad Path or word text device, the Samhita remained free from textual corruption. Every word and every letter has been counted as is evident from the Shatpath Brahman (10-4-2-25). With all possible device and extraordinary and minute safeguards the Samhita has been preserved with an unparalled fidelity. Prof. Macdonnel in his History of Sanskrit Literature says:-

"Thus it appears that the Kernel of Vedic tradition as represented in the Rig Veda, has come down to us, with a high degree of fixity and remarkable care for verbal integrity."

Mr. C.V. Vaidya in his History of Sanskrit Literature says:-

"The Rig Veda has been religiously preserved by the Vedic Brahmans for these several thousands of years without any variation and there are no various readings in it".

Dr. A. C. Das in his Rig Vedic India says–

"Rig Vedic Samhita is in language and sentiments at once beautiful and simple, it speaks a culture higher than and in far advance of that of either the earliest Egyptians or the Babylonians and Assyrians, not to speak of the savage neolithic lake dwellers of Switzerland or the Tetonic savages." "When the whole world was steeped in utter darkness, the vedic Aryans, lighted up the holy fire of civilisation and spiritual culture and kept it burning and glowing for thousands of years."

TRADITIONAL TESTIMONY

Nirukta 500 B. C. calls the Rig Veda as ***Dash Tayi*** i. e. consisting of ten mandals. Anukramani and Charan Vyuha (ancient works on vedas) declare that the Rig Veda has 10 mandals. Pt. Satyavrata Samashrami in his book "Trayi Parichaya" discards the theory that the tenth mandal of Rig Veda is a later addition. Since monotheism is clearly stated in Rig Veda 1-164-46, the Europeans called the first mandal also as a new one of later addition. But this is a wrong presumption. Moreover we find monotheism so clearly asserted in Rig Veda 2-1-3 and 2-1-4 as well. Therefore, according to the Western Scholars, should we presume that the second mandal is also a later addition ? Monisom is stated in Rig Veda 3-30-5/4-1-25/ 5-32-II and 6-45-16 and elsewhere too. Are all other mandals of later origin ? This is absurd. Similarly the Westerners said that the Black Yajurveda is older than the white Yajurveda. But this too is not substantiated. They even thought (of course without basis), that Chapters 19 to 40 in the Yajurveda were later additions. To these biased scholars, Atharveda appeared as of a later date, particularly its chapters 15, 17, 19 and 20. But this too is a mere wishful thinking unfounded and unproved.

This work of disection of the vedas as it were does not end here. The Europeans writers thought the Samaveda itself has no seperate existence, as most of the verses of Samveda are taken from the Rig Veda. But the Indian tradition from the vedas themselves, the Brahman granthas etc. has always considered Sam Veda as a separate Veda. Samveda is referred in Rig Ved 5-44-14 and 9-96-22 and in several other mantras. The cross referencing which exists in the four vedas lends support to the view that they are contemporary in compilation and revealation. The Chhandogya upnishad (7-12) and Brihadaranyak upnishad (4-511) refer to all the four vedas separately.

ATHARV VEDA IS NOT AN ADDITION

As regards, the allegation that Atharva Veda is a later addition, as supposed by Mr. Bloomfield, the following facts are to be noticed in order to contradict the erroneous view point of that translator of the Atharvaveda.

(1) Atharva Veda is called Chhand Veda (vide Rig Veda (9-113-6)

(2) Brahma is well known as the representative, learned in Atharvaveda (vide Gopath Brahman).

(3) In Rig Veda 10-71-11, Brahma (the learned person of Atharvaveda) is recognised as such.

(4) In Rig Veda (10-90) and Yajurveda (31-3) i. e. Purusha Sukta, the Chhand Veda is referred to as Atharva Veda.

(5) In Rig Veda 4-58-3, all the four vedas are referred. Nirukta cities them as such, while commenting on this mantra.

(6) In Rig Veda 8-60-9, the four kinds of utterances i. e. 4 Vedas are referred to–

(7) In Rig Veda 1-6-5 and 6-16-3, the Atharva has been mentioned.

(8) In Rig Veda 10-21-5, Atharva Veda is clearly named.

(9) In Yajurveda 11-32, the Atharva Veda is mentioned.

(10) The Kanva Samhita lays down that God is adored by Rig Veda verses; the sacrifices are performed by Yajur-Veda and by Sam Veda, God is worshipped by songs; and by Atharva, they meditate on God.

(11) Similarly Mundak upnisad, Brihadaranyak upnisad, Taitreya Brahman, Chhandagya upnisad, Aitreya Brahman and others have enumerated all the four vedas as separate entities.

(12) As to the verses of Atharva appearing as modern, it is to be noted that some portions of Atharva are in this respect more difficult to understand. The structure of language should be no criterion to decide the period viz., that it is earlier or later composition. Some portions of Rig Veda will appear to be simpler than the Atharva.

BAL KHILYAS

There is another question raised by the European scholars. It is the portion known as Bal Khilya in the 8th mandal of the Rig Veda. In this portion, there are eleven suktas or hymns (Rig Veda 8 (49 to 59). The Western scholars consider that these hymns are a supplement or appendix. Mr. Winternitz holds that the word Khil means a supplement. But Sayanacharya says that certain sages were called Bal Khilyas. Moreover these eleven Suktas appear at the end of the 8th mandal of Rig Veda, which has ten mandals and not only eight. Thus that is not the appropriate portion of a supplement or appendix. In Apte's Sanskrit dictionary, Bal Khilya means a class of divine persons i. e. Rishi. Moreover the word is Khilya and not Khil. Khilya in veda means a desert and not a supplement (says principal

Apte). Thus Balkhilya are not extraneous to the Samhita, as erroneously presumed. They are known as such after the sage Balkhilya.

FOREIGN WORDS IN VEDAS

There is another question raised about the language of the vedas and its composition. Some western scholars such as Kretschmer suppose that the vedic gods were derived by the Indians from the Hitlites and Mittanis (the ancient settlers of the middle east Asia). Dr. R. N. Danedekar considers this as open to objection (vide Bhandarkar silver jubilee number). Dr Pran Nath of Banaras again alleges the Sumer. Egyptian origin of the Rig Veda. He says that the veda contains foreign words like Jarbhari (obstructure), turphari (killer), Netas (killer), Parphari (cutter). Further that in the Atharva Veda there occur words such as Aligi, Viligi, Urugulaya, Tabuvan, Taitnatasya etc. But late B. G. Tilak discarded this view and said : "No evidence has yet been adduced to prove the existence of an intercourse between these two races (Aryans and Chaldeans) in the 4th and 5th millenium before Christ by tracing vedic words or ideas in the Chaldean language and vice versa".

4. NO WITCH CRAFT IN ATHARVA VEDA

Mr. Bloomfield and Mr. Whitney who have translated the Atharvaveda into English on the basis of Sayan's commentary, hold that while Rig Veda deals with the higher gods as conceived by a comparatively advanced and refined sacradotal class, the Atharva veda is, in the main, a book of spells, appealing to the demon world and teems with notions of witch-craft current among the lower grades of population and derived from an immemorial antiquity.

Prof. Whatney says–

"The Atharva Veda contains magic, exorcism and charms. The Rig Veda also has formulas of incantations and exorcism like Atharva. It has references to good and bad omens".

This is however, a misleading mis-conception. In fact the, Atharva Veda deals with politics, science, Ayurvedic, architecture and other wordly arts and sciences. Magic or charm is something which is not easily understood in its effect. It is something mysterious. Under this come all devices, hidden plans, and things of efficacious and speedy effects. Here are some of the technical forms which the European scholars translate as charms, or magic but in fact they are quite different things.

(1) Sankalp or Adesh means hypnotism.
(2) Abhimarsha or marjan means mesmerism.
(3) Mani Bandh is usually taken to be a talisman. But in fact mani is a plan or device used in military science. It is also the name of a medicine.

There are various kinds of Mani :

(1) Anjan Mani is a pill of medicine or eye drop.
(2) Jangid mani is a vegetable medicine.
(3) Parma mani means the Soma medicine. Parma Mani means Soma (Shatpath Brahman).
(4) Shatwar mani is the name of an Ayurvedic medicine known as Rishbhaka or Salam Misri in Hindi.
(5) Gandharva Krimi means germs.
(6) Pishach Krimi means germs or bacteria which eat into the vitals of the body.
(7) Varan mani (Atharva 10-8) means a vegetable medicine.
(8) Darbha mani (Atharva 32-1) means an Ayurvedic medicine or mica.
(9) Kritya means any device to destroy the enemy.
(10) Abhichar is the application of poison in a warfare.
(11) Kritya may be Angiras ar explosive or Asur or use of poison.

In the Hymns of Atharva veda, Mr. Bloomfield has translated the word Brahma as a charm, amulet, telisman, sorcery or magic. Brahma in Atharva veda means a treatment by medicine. But Bloomfield is anamoured of the word charm everywhere. Brahma also means any missile thrown at the enemy by fire, electricity or other fuel.

(12) Apamarga means a medicine and it is not a charm.

In Atharva veda (4-8), there is a description of the coronation of the King. But Mr. Bloomfield is so obsessed with the idea of charms that he translates everything in Atharva veda as a charm. For instance Atharva Veda (6-64) corresponding to Rig Ved (10-191), is known as the Samanashya or Sangathan Sukta (a hymn of unity and good feeling). But Bloomfield as a good charmer, translates the hymn as the charms to allay discord, though in the hymns there is no point to magic. However, he admits elsewhere thus :–

"I do not consider any translation of the Atharva veda as final. The most difficult problem is the original function of many Mantras".

But the vedic Age has out-heroded Herod. At page 4, the learned writer says : "Quite a number of medical charms are included in the Atharva Veda, whether as medicine or amulet is not quite clear".

Here the writer himself is not clear in his mind what is a medicinal charm.

Similarly we find in the Atharva Veda the names of the following Ayurvedic medicines :–

Nashika, Apamarga, Kushtha, Asikin, Prishni, Pani, Soma Darbha, Shudra, Gandhari, Munjawan, Anga, Magadha, Ballika.

Thus there is no trace of magic or charm popularly so called in the Atharva Veda : This idea of magic crept in because of the Viniyoga or application accompanying the utterance of a verse as laid down by one writer Kaushik and followed by Sayan and others. Mr. Grifith has translated the Pishacha as imps and goblins. In fact it means one that eats raw flesh. The word Shisha or lead has been translated as a talisman by Mr. Whitney. Really it means a bullet. The misunderstanding is due to the writer of Kalpa or Viniyoga such as Kaushik, who simply stated the application and not the full sense underlying the process. There is a method of treatment by sun's rays and medicines. The European writers presumed that the word Devta means a magical formula. Really Devta means a sentence of guidance in knowledge, which relate to the duties of householder, agriculture, commerce, Science, medicine, animal husbandry, art of Govt. ethics etc. The word Mani is not a charm of amulet or talisman, but it is a sermon or advice. Abhivartamani is a plan for the uplift of an oppressed nation. Hiranya Mani means how to promote powers of an individual or nation. Atharva gives clear hints in that direction. Different kinds of manis (or jewels) are given in Atharva Kanda 19.

The word Kritya has given rise to much doubt. It has been translated as a magic. A *Valga* is not a Tantric process, but the military art of mining and digging trenches, and depositing explosive material. Abhichar is an attack by an enemy. It is not a charm as usually understood. The word "Udvajan" is the use of the modern tear gas. It is unnecessary to quote any further instances of innumerable technical terms used for the various arts and sciences. The seed of all knowledge is there stated in brief and comprehensive formulas that are wonderful in effect but certainly not as magic as generally understood.

5. NO HISTORICAL AND GEOGRAPHICAL REFERENCES IN VEDAS

In the Vedas there are neither historical nor geographical references to places or persons. Vedic words are not properly understood, and there is a confusion created between the vedic age and the much later epic age in the Indian history. Bharat (Rig veda 3-5-24) is fire and not the proper name of any country. According to Nirukta, Bharat means the sun. Bhoja means one who provides food. There it is not the proper name of any person. Nahusha means a man or a cloud. It is not the name of a King as known later on. Yayati is a star. Ikshavaku is the name of a medicine. According to Ṇighantoo (vedic dictionary 500 B. C.), the words Yadu and Turvash means a man. Puru means many. Amba is a medicine. Ambika means mother, earth, cloud or stream. Amba and Ambika in Veda are not the queens of the Mahabharat. Gauri means speech. Daksha means the sun according to Nirukta. Rawan is an antipoison medicine. Dashrath means a man with ten chariots. It is certainly not used as the name of a King. Krishna means black or attractive. He is not Lord Krishna there. Kushika means a learned man with good speech. Indra means God, air, lightening and emperor. Pururva denotes a preacher or uproarer. Urvashi means lightening.

That is why Manu, the great law giver declared in the Manusmriti that in the beginning of the world, the Almighty framed and alloted separate names and actions of everything and every creature. Later on from the vedic words, the names of things were adopted. The Mahabharat (Shanti Parva) reiterates the same view. It states that the names of sages and their powers are allotted at the end of the dissolution, i. e. at the time of the creation. The people later on gave names to creatures and things in imitation of the pre-existing names found in the vedas. This view is reiterated by Vishnu Puran and Tantra Vartika by Kumaril. The epoch of history started from the time of Brahman Granthas much later than the vedas. It is futile to conjecture a historical reference simply because a name similar to one in the epic ages is found in the veda. Here is a short list of words, about which some people entertain an erroneous impression of history and geography. People are fond of tracing history and geographical movements of the ancient Aryans. But this is of course a mere guess work .

1.	Sapta Rishi	(Rig Veda 10-107-4)
2.	Ashwin	(Rig 8-32-9)
3.	Chyawan	(Rig 2-21-3)
4.	Vishwamitra	(Rig 3-53-9)
5.	Brahmputra	(Rig 2-43-2)
6.	Kuru	(Rig 10-19-2), Yaju 71-80
7.	Turvasu	(Rig 7-18-6)
8.	Asikni	(Rig 7-5-3)
9.	Kikat	(Rig 3-53-14)
10.	Sindhava	(Rig 1-52-14)
11.	Pushkar	(Rig 7-33-11), Yaju 11-29
12.	Vraja	(Rig 1-10-7)
13.	Sindhu	(Rig 1-65-3)
14.	Yamuna	(Rig 7-18-19)
15.	Saraswati	(Rig 1-3-10)
16.	Ayodhya	(Atharva 10-2-31)
17.	Kashi	(Rig 3-305)
18.	Avanti	(Rig 7-46-2), Yaju 34-58, Ath. 18-3-24
19.	Matsya	(Rig 10-68-8)
20.	Gomati	(Rig 1-8-8), Atharva 3-12-2
21.	Shamber	(Rig 1-51-6)
22.	Sudas	(Rig 3-53-11)
23.	Arva	(Yaju 11-22)
24.	Trivishti	(Rig 4-6-4)
25.	Himvanta	(Yaju 25-12)
26.	Arbuda	(Yaju 17-2)
27.	Krishna	(Rig 8-85-3)
28.	Krishna	(Rig 4-17-14)
29.	Arjun	(Rig 7-55-2)
30.	Radha	(Rig 1-9-5)
31.	Gandhari	(Rig 1-26-7)
32.	Bharat	(Rig 6-16-4)
33.	Puru	(Rig 1-62-10)

34. Yadava	(Rig 8-6-46)
35. Drupad	(Rig 4-32-23)
36. Drona	(Rig 6-44-20)
37. Rukma	(Rig 1-88-2)
38. Shakuni	(Atharva 7-36-1)
39. Bhim	(Rig 1-55-1)
40. Sahadeo	(Rig 1-100-17)
41. Nakul	(Yaju 24-32)
42. Chitra Ratha	(Rig 10-1-5)
43. Bharat	(Rig 4-25-4)
44. Yadu	(Rig 10-62-10)
45. Rohini	(Atharva 4-12-1)
46. Pururva	(Yaju 5-2)
47. Ambika	(Yaju 23-18)
48. Ambalika	(Yaju 23-18)
49. Ambarisha	(Rig 1-100-17)
50. Namuchi	(Rig 1-53-7)
51. Bhardwaja	(Rig 6-65-6) Yaju 13-55
52. Manu	(Rig 1-36-19), Atharva 7-87-6
53. Kashyapa	(Yaju 24-26)
54. Menaka	(Yaju 15-16)
55. Priya Medha	(Rig 8-2-37)
56. Angira	(Rig 1-62-2)
57. Vishvakarma	(Rig 8-98-2)
58. Rishabha	(Rig 10-166-1), Yaju 14-9
59. Lopa Mundra	(Rig 1-79-4)
60. Vivasvan	(Rig 7-9-3)
61. Urvashi	(Rig 5-41-19)
62. Nahusha	(Rig 5-73-3)
63. Yayati	(Rig 1-31-17)
64. Parashara	(Rig 7-18-21)
65. Sita	(Rig 4-57-7), Yaju 12-17
66. Ikshwaku	(Rig 10-60-4)

67. Agastya	(Rig 1-179-6)
68. Vashishta	(Rig 2-9-1)
69. Atri	(Rig 1-139-9)
70. Kanva	(Rig 1-36-10)
71. Jamadagni	(Rig 7-96-3), Yaju 13-56
72. Bhrigu	(Rig 8-43-13), Yaju 3-15
73. Vritra	(Rig 1-155-6)
74. Shachi	(Rig 1-62-12), Yaju 7-17
75. Aditi	(Rig 1-43-2), Yaju 1-14

The above mentioned names are well known in the epic age and Sanskrit Literature of the later age. But it does not mean that the personalities of the Mahabharat existed also in the vedic age. The words recurring in the vedas bear a different meaning. They are not necessarily proper names. Prof. Maxmuller had to admit that the words in the vedas are still in a fluid state and they do not indicate proper names. And as Manu says, the ancient names were allotted to persons and things in the later age. When the names of persons mentioned in the epics are found in the vedas, how can we draw a presumption that such persons also existed in the vedic times. That does not constitute a historical inference. Similarly the names of rivers, mountains, and countries may coincide with the names found in the vedas. But from this how can we draw the conclusion that the Aryans came to India from outside and gave such names to things found here ? Both the inferences are not logical. They are only the subtle and cunning guess work of the Europeans, who were motivated to prove that the Aryans too were foreigners to India like the European invaders, and that India really belonged to some aborigines, the original settlers like the Dravidians. But all this is a myth.

It may be interesting to note that for the correct interpretation of the Samhita, the historical method is not sufficient. We have to see how these terms were explained in the vedic dictionary i. e. Nighantoo and Nirukta, how they were used in the Brahman Granthas, which were contemporary works or nearer in time to the vedic age than any other commentaries. Therefore, we would like to quote the following list of words with their interpretation in Sanskrit as compared to the vedic sense. For want of space, we do not propose to give verbatim quotations of Brahman Granthas, and Nirukta, which bear the vedic sense. Those who are interested may consult the vedic dictionary.

Words in Sanskrit and their vedic sense

Words	*Sanskrit Sense*	*Vedic sense*
1. Vishwamitra (Rig 3-53-9)	Name of a sage	Sun, friend, speech, ear,
2. Vasistha (Rig 2-9-1)	a sage	Best, life, King.
3. Sudas (Rig 3-53-11)	a person	Charity.
4. Chyawan (Rig 2-21-3)	Sage	fire, fever
5. Mitra Varuna (Rig 7-33-11)	gods	(1) earth and sky (2) respirations (3) Day and night (4) Brahman and Kshatriya.
6. Namuchi (Rig 1-53-7)	Demon	a sinner
7. Aswins (Rig 8-32-9)	Twin gods Physicians of gods.	(1) Earth and sky (2) Sun and moon (3) ears (4) nostrils According to vedic conception, Aswins are

		the harbingers of usha or dawn. According to Yaska Aswins represent the transition from darkness to light. (Apte's sanskrit Dictionary).
8. Brihaspati (Rig 1-62-3)	a god	Almighty god.
9. Bharat (Rig 6-16·4)	a kind	god, fire, life.
10. Bharadwaja (Rig 6-65-6) Yaju 13–55	a sage	mind.
11. Bhrigu (Rig 8-43-13) Yaju 3-15	Sage	Natural elements and bodies.
12. Manu (Rig 1-36-19) Atharva 7-87-6	Sage	Life, god, Thought or mental faculties (Apte).
13. Yama and Yami (Rig 10-10-9) Yaju 8–57 Atharva 18-1-10 4–3–7	Brother and Sister	Sun and earth, air, fire.
14. Vritra (Rig 1-155-6	Demon	Sinner, moon, cloud, weather.
15. Kashyapa (Yaju 24–26)	Sage	Tortoise
16. Indra (Rig 1-2-5)	a god	air, king, God.

17. Aditi (Rig 1-43-2) Yaju 1-14	a god	Speech Entire, unlimited, free, happy, pious (Apte)
18. Menka (Yaju 15–16)	a nymph	Earth.
19. Gandharva (Rig 1-163-2)	a god	Fire
20. Shachi (Yaju 7–17) Atharva 20-33-10	Wife of Indra	action (Nighantoo) speech, eloquence, activity, power, pious act. (Apte)
21. Rudra (Rig 1-43-3)	a god	Fire.
22. Jamadagni (Rig 7-96-3)	a sage	Fire, eye.
23. Radha (Rig 1-9-5)	Beloved of Krishna	Riches (Nirukta) prosperity (Apte)
24. Arjuna (Rig 7-55-2)	A hero	Day
25. Krishna (Rig 8-85-3)	Lord Krishna	Day, attraction.
26. Pururva (Rig 10-95-7) Yaju 5-2	A king	noisy wind, life
27. Urwashi (Rig 5-41-19)	Nymph	Electricity
28. Atri (Rig 1-139-9)	Sage	Speech
29. Sapta Rishies (Rig 10-109-4)	Sages	Seven stars, seven rays

30. Vishvedeva (Rig 6-51-7)	gods	Seasons, rays
31. Ganga	River Ganges	Any flowing water (Nirukta)
32. Yamuna (Rig 7-18-19)	River Yamuna	-do-
33. Saraswati (Rig 1-3-10)	River	Speech
34. Shatudri	Satlaj river	Any stream (Nirukta)
35. Kikat (Rig 3-53-14)	Province of (Magadha)	1. Atheist, (Sayan) 2. Miser-(Nirukta) & Skanda Swami
36. Kurukshetra (Rig 10-33-4)	Plains	Place of sacrifice
37. Sindhava (Rig 1-52-14)	Indus	1. Milky way (Nirukta) 2. Binder
38. Pushkar (Rig 7-33-11) Yaju 11-29	Lake	Sky (Nighantoo)
39. Samudra (Rig 5-73-8)	Ocean	Sky (Nighantoo) Mind, speech.
40. Vraja (Rig 1-10-7)	Country	Cloud
41. Ukasha (Rig 3-7-6)	Bull	greatness, wind.
42. Asur (Rig 2-1-6)	Demon	cloud
43. Pushan (Rig 1-23-13)	Bull	Sun, supporter.

44. Mahisha (Yaju 3-7)	Buffalo	greatness (Nighantoo) life, earth (Shatpath)
45. Purisha (Rig 5-45-6)	Night soil	food, animal
46. Aditya (Rig 7-84-9)	Sun	eye, life, rain.
47. Ghritachi (Rig 3-6-1)	Prostitute	Nymph Yaju 17-59
48 Avi (Rig 9-78-1)	Speech	Earth (Nirukta and shatpath)
49. Pashu (Rig 2-4-7)	Animal	respiration, grain, offering, fire.
50. Savita (Rig 1-22-8)	Sun	creator, mind, respiration, electricity.
51. Soma (Rig 1-18-4)	herb or drug	food, god.
52. Aja (Rig 3-45-2)	a ram	god, speech.
53. Rishabha (Rig 10-166-1)	Bull	Semen
54. Ashwa (Rig 4-2-8)	Horse	1. Nation (Shatpath) 2. Sun (Shatpath) 3. fire ,,
55. Vaja (Rig 1-27-8)	Horse	Strength (Nighantoo)
56. Kesha (Yaju 19-52)	Hair	Ray (Nighantoo)
57. Parvat (Rig 8-77-11)	Mountain	Cloud (Nighantoo)

58. Yupa (Rig 1-51-14)	Stake	Sun
59. Gau (Rig 3-1-23)	Cow	Speech (Nighantoo)
60. Mansa (Atharva 13-3-8)	Flesh	Knowledge (Nighantoo)
61. Shringa (Rig 8-86-5)	Horn	Light (Nighantoo)
62. K (Rig 1-11-4)	Poet	Sun
63. Shava (Rig 1-8-5)	Dead body	Wealth (Nighantoo)
64. Anadwan (Rig 10-59-10)	Bull	Fire
65. Apa (Rig 3-1-11)	Water	Sky (Nighantoo)
66. Ketu (Rig 1-27-82)	Star	Intellect (Nighantoo)
67. Reta (Rig 4-3-7)	Semen	Water (Nighahtoo) Ghee
68. Vaji (Rig 1-66-2)	Horse	Sun
69. Mriga (Rig-5-45-6)	Deer	Cloud
70. Apasara (Rig 7-33-9)	Nymph	ray
71. Ahi (Rig 2-31-6)	Snake	Cloud
72. Varaha (Rig 9-97-7)	Pig	Cloud

Similarly the following words of vedas bear the meaning noted against each :–

1.	Agastya	a star, digestion, a yogi.
2.	Devapi	Thunderbolt, electricity.
3.	Lopa Mundra	a yogic stage.
4.	Priya Medha	sun's ray
5.	Angiras	electric current
6.	Bharat	priest
7.	Kuru	priest
8.	Bhrigu	An Atharvedi Brahman
9.	Turvasha	a man (not a tribe)
10.	Asikni	a night (not a river)
11.	Yadava	a man (not a tribe)
12.	Shambar	strength (not a demon)
13.	Yama	strength
14.	Kanva	an intellectual person
15.	Parashara	prosperous man
16.	Atri	Protector from sins
17.	Bhardwaja	supporter, mind
18.	Vasistha	a yogi expert in control of breath
19.	Vishwamitra	ear
20.	Jamadagni	eye
21.	Angira	respiration
22.	Vishwakarma	speech

Thus no stories are given in the vedas. Pururva is Sky and Urvashi is lightening. Ahilya is dawn. Devapi is electricity. Shantanu means rain water. Sarma is not a bitch of gods in Rig 1-62-3. In fact Sarma means the intellect, Sarmeya is not a dog as understood in ordinary Sanskrit. Sarmeya is speech according to Uwat and Mahidhar. It also means intellect. Likewise Urwashi is interpreted as speech and not nymph. The readers will find a detailed information in the vedic dictionary. which is under compilation by the writer of this symposium.

6. NO MYTHOLOGY IN VEDAS.

In ignorance or misconception some people tried to find the mythological references of the Puranas and the Mahabharat in the Vedas. For instance, one Chatur Veda Swami, a sectarian commentator tried to quote Rig Veda (10-113-4) to depict the life of Lord Krishna in the Veda. He interpreted the said mantra thus. As a child, Krishna killed his enemies Putana and Kans and lifted up Govardhan hill. He stopped the rains. With his infatuating powers he stopped even the region of Indra. Though he was warrior, yet he remained indifferent in the great battle between the Kaurwas and Pandwas. This is an instance of a preposterous superimposed mythology. In his commentary, Sayan too has referred to the incarnations of Vishnu, and the mythologieal stories of the much later Puranas. This is only a delusion like that of the European translators who tried to describe the vedic sages as a Semi-barbarous race, practising animal sacrifice, eating meat, drinking wine, indulging in dice gambling, worshipping various gods and goddesses and being wonder struck adoring the forces of nature. Some scholars alleged that in the vedic times, the Aryans hunted animals for flesh and believed in incantations spells and exorcism. They worshipped the Shiva Linga (Phallus emblem of god Shiva). But in fact nothing of this sort has been substantiated. The Mantras have been misquoted and misinterpreted. For instance, Mr. A. C. Das in his Rig Vedic India says–

"The word Shishna Deva in Rig Veda (6-21-5) refers to those Aryan tribes who worshipped the symbol of male organ of generation. It is, therefore, obvious that the worship of Shiva Lingam existed in Rig Vedic tribes in Sapta Sindhu." But the correct sense is given by Nirukta. Shishna Deva means such of the Brahmans, who are learned in Vedas but who indulge in sensual pleasures. The mythology and worship of the Shiva Linga thus vanishes in the air.

7. NO IDOLATRY IN VEDAS

There is no doubt about the fact that the vedic Indians worshipped no idols. They believed in one God, spiritual and formless. Yajurveda (32-3) says-"There is no image, shape or measure of the great God, Great is His glory and magnificent is His name. He is known as all pervading and source of light. His command is-"do not commit violence."

Rig Veda 8-72-2 says-

God is beyond the intellect. The learned seers discover Him within their own self. They do so in the same way as one relishes the taste of a fruit.

Rig Veda 4-1-11 says-God is the central pivot of the universe. He is Apad Shirsha i. e. without head and feet. His power is hidden in everything. He is the constructive spirit within us.

Rig Veda 4-2-1 says-' God is the immortal among mortals. He is the truth. The supreme Lord pervades all and gives everything.

Yajurveda 40-8 says-"The supreme spirit overspreads all. He is powerful and bright. He is incorporeal and devoid of form. He does not assume any bodily shape. He is pure, perfect and without any defect and ignorance. He is beyond contact of sin. He is omni-science and knows the innermost heart of every person. He is the inward controller of all. He is the dispeller of evils. He is all supporting. He does not count upon the help of any one else. He is all pervading. He alone is the dispenser of the fruit of actions to beings according to merits and on external principles.

Prof. Maxmuller in his History of ancient Sanskrit literature says-

"I add one more hymn of Rig Veda in which the idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nation an instinctive monotheism."

In his book "Chips from a German worship", Prof. Max-muller says–

"The religion of the veda knows no idols. The worship of the idols is a secondary formation, a later degeneration of the more primitive worship of ideal gods."

Prof. Macdonnel in his History of Sanskrit literature says– "It is easy to understand why no mention is made in the Rig Veda, of images of god, still less of temples which imply the existence of images. Idols first began to be referred in the Sutras."

Mr. H. A. Wilson in the introduction to the Rig Veda says– "There is (in the vedas) no mention of any temple nor any reference to a public place of worship."

In his book "Indian Wisdom" Mr. Monier Williams says– "It is very doubtful whether idolatory existed even in the time of manu's *compilation* of Smriti."

Mr. R. C. Dutt, I. C. S. remarks in his civilisation of ancient India–

"There is no mention of idols in the Rig Veda, none of temples or places of worship. Budhism generated into idol worship in the centuries after the Christian era and it is impossible not to suspect that modern Hinduism borrowed image worship from Budhism."

In his History of India, Mr. Elphinstone says–

"There seems to have been no images and no visible types of object of worship. At the same time, they (Aryans) erected no temples."

Albaruni's India says–

"The ancient Hindus never made an idol of any supernatural being, much less of God."

8. NO POLYTHEISM IN VEDAS-NO HENOTHEISM

In the vedas God is described in various ways according to His different and innumerable attributes God is one. He is all pervading, omniscient, omnipotent, master of all, infinite, supporter of all, matchless, immortal, merciful, just, eternal, pure, creator of the universe, unborn, formless, all existence, life of life, source of bliss and blissful, adorable and protector of all. Numberless are His qualities and so numberless are His names. But the numerous names of God found in the Vedas gave rise to some doubt and controversy among the western scholars whether or not the vedic Aryans believed in one godhead. At first they held that the various names of the Almighty were not His attributes, but they were the phyiscal forces of nature which the ancient Aryans adored with respect and awe. Some of the scholars held out that the various names denoted a pantheon of gods and goddesses as was the case among the ancient Greeks and other primitive races. But when the deeper study of the vedas revealed that there is a clear enequivocal and definite internal evidence of the Samhita itself about one godhead, the European scholars found themselves perplexed and in a paradox. At first they declared that the monotheistic notion was mainly found in the Mandals-one and ten. Therefore, they said that these two chapters of Rig Veda were later additions. As we have shown elsewhere, this is an untenable position, contrary to the established and traditional view of the oriental scholars. Reconsidering the position, however, Prof. Maxmuller had to declare at page 578 of his History of ancient Sanskrit literature thus—

"I add one more hymn (Rig veda 10-121) in which the idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryans an instructive monotheism."

The hymn referred to by Maxmuller is called Hiranyagarbha

Sukta of the Rig Veda–(Rig 10-121, 1 to 10). Some of the verses are reproduced here –

Rig 10-121-1–God is self resplendant. He is the sustainer of all divine bodies. He is the eternal existence, that pre-existed the creation of the universe. He is the one, renowned master and protector of the entire world. He is unique in nature. He supports the earth and the heavens which contain innumerable shining planets and stars. He is the embodiment of all bliss and divine light. He bestows all beneficial charities. May we devote ourselves with love and meditation to the blissful Lord. May we try to realise Him, pray Him and dedicate ourselves with pure faith.*

Rig Veda 10-121-2–God imparts knowledge and power to our spirit. He gives vitality to our bodies. The entire body of learned people adore Him. The natural forces obey His will. The whole *universe* is subservient to the will, control, law and guidance of Him. Resorting to Him means an immortal bliss of salvation. Recalcitrance leads to misery in cycles of births, and deaths. May we devote ourselves with love and meditation to the blissful Lord.

Rig Veda 10-121-3–God is the only one supreme Lord, controlling the universe, which consists of sentient and insentient beings. He holds them all with His great glory and might. He is the creator and overlord controller of all creatures, tripeds and quadrupeds, men and animals. May we devote ourselves with love and meditation to the Blissful Lord.

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*N. B. Here the word *Kasmai*, which gives rise to a controversy is cleared. The word means the Almighty God who is called Prajapati or supperter of all, according to the Shatpath Brahman and also as commented by Sayanacharya. The word is not indicative of a question viz., whom may we worship ? It means that we worship Prajapati, the master of all.

Rig Veda 10-121-5–God is the sustainer of the earth and the immensely extensive firm amount of great potentiality. He is the primeval cause and creator of the luminous skies, solar region and planetary systems in the etherial world. He upholds and moves everything and on the steady and balanced law of gravitation. He is the embodiment of all bliss and the abode of salvation. May we devote ourselves with deep love and meditation to the Blissful Lord.

Rig Veda 10-121-10– O, Lord of creation you are the most supreme and the only one controller and master of all existence in animate and inanimate, apparent and ennate, both here and hereafter. There is none else to paramount all and prevail over all the existing nature of world. Pray bless us with fulfilment of all our aspirations and cherished objects, which we seek from you.

Inspite of such a precise expression of firm faith in clear terms, the Western preconception persisted and they had some doubts about the various names used for the object of adoration, such as Agni, Indra, Mitra, Varuna etc. But the internal evidence of the Veda was also clear enough on this point. Rig Veda 1-164-46 laid down thus–

"People call Him (God) as Indra, Mitra, Varuna, Agni, Divya and Gurutman. The sages describe the overlord in various ways. They call Him by name of Agni, Yama and Matariswa."

Inspite of such clear evidences, the deep seated prejudice still persisted among the scholars. In order to save the position and stand already taken, Prof. Maxmuller invented a new device. He coined a new word viz., henotheism in the vedas. He further said that the mandals one and ten which contained monotheistic notions were later additions. But this is preposterous and prejudicial persistence, admitting that the Rig vedic chapters one and ten were later additions in the evolution of the monotheistic idea. We find considerable internal evidence in other mandals of the Rig vedas as under–

Rig Veda 6-51-16-6, 6-22-1, 8-1-1, 8-1-17, 8-25-16, 7-21-1, 2-2-8, 3-16-2, 4-17-5, 6-85-6, 6-18-2, 7-23-5 and 8-2-4.

And Yajurveda 32-1 says–

"He alone is light (Agni). He is indivisible (Aditya). He alone is the motive power (Vayu). He is blissful (Chandrama). He is pure (Shukram). He is the greatest of all (Brahma). He pervades all (Apah). He is the creator (Prajapati)."

Rig Veda 1-7-9 says–

"Our one Lord is He who is the master of the five classes of people. On earth, He is the protector of all property."

Rig Veda 10-81-3 says–

Whose eyes are everywhere. (He is omniscience). Whose face is everywhere. (He is omnipresent) whose arms worn in all directions (He is all powerful). Whose feet are everywhere. (He is the source of energy and support). That Divine Being is one and only one, one without a second. He creates the heavens and the earth. He incites spirits to action. He apportions to them the fruits of good and evil.

Atharva Veda 2-2-1 says–

"God sustains everything in the world. He is the sole master of the universe. He is above all and worthy of worship."

Atharva Veda 13-4-12 says–

"In Him alone are vested all powers of sustaining the universe. He is the one, one alone and one without a second."

Atharva Veda 13-4-16 says–

God is called neither the second, nor the third. He is not the fourth. He is neither fifth nor sixth, nor yet the seventh, eighth, ninth or tenth. That person alone realises God, who knows Him as one without a second.

Thus we observe that there could not be a more clear description of the oneness of God. So atleast the European Scholars of Vedas admitted the existence of monotheism. Charles Coleman did so in his book "Mythology of Hindus". Schlegel admitted the fact in his book "Wisdom of ancient Indians." Mr. W. D. Brown also did so in his book "Vedic Religion."

But Prof. Maxmuller more or less stuck to his oars as a die-hard. He invented a new theory and coined a new word henotheism. Henotheism means the worship of many single gods or a number of independent deities. By this Maxmuller intended to say that there was a stage between polytheism and monotheism in which the worshippers submitted themselves to one god but they did not deny the existence of other gods. But such a stand is fantastic and false, in face of the quotations cited above from the vedas. In his book "Rig Veda Unveiled" Mr. D. Datta says–"Maxmuller's theory of henotheism is untenable. Monotheism is the cardinal doctrine of Rigveda."

Prof. Maxmuller intended to say that the Vedic Aryans worshipped each divinity such as Agni, Indra etc. in turn, as the supreme deity. Henotheism means worship of one deity as supreme among others. This is absurd. There is no harm if the clear internal evidence of veda is admitted that there is one God, who has been described in various ways according to His numerous attributes, And surely this is the correct stand to take. Let scholars have an open and unbiased mind to accept the truth atlast. Yogi Arvind says in "Hymns to Mystic-fire"–"The vedic deities are names powers and personalities of the universal godhead." But curiously enough the Vedic Age at page 378 says–"It has been generally held that the Rig Vedic religion is essentially a polytheistic one, taking on a pantheistic colouring only in a few of its latest hymns." But the readers will find that nothing could be far from the truth.

9. NO ANIMAL SACRIFICE IN VEDAS

(Non-violent creed–Terms explained)

This subject is unnecessarily made controversial by misunderstanding the sense of the vedic words. Mahidhar and Uwat, the commentators of the Yajurveda interpreted the mantra of Yaju (20-78), corresponding to Rig Veda 10-91-14 thus–

"Horses, oxen, bulls, barren cows and rams are cut into pieces and offered into the sacrificial fire. Have good and pure mind towards fire."

Mr. H. H. Wilson has translated this mantra as under–

(Rig Veda 10-91-14)

"I offer grateful praise with all my heart to Agni, to whom vigorous horses, bulls, and barren cows and sheep are consigned as burnt offerings."

Rig Veda 1-162 (1 to 22) relates to the Ashwamedha, or horse sacrifice. In chapter III of this Symposium, we have quoted the translation of this hymn together with a review thereon and the real significance of the sacrifice.

In his book Rig Veda and Vedic Religion, Mr. Clayton remarks–"At one sacrifice, performed once in 5 years, called Pancha Shardiya Sava, 17 young cows were offered. Bullocks, buffaloes, and deer were also sacrificed. The white Yajurveda mentions 327 domestic animals including oxen, cows and milch cows that are to be offered alongwith the horse at the great horse sacrifice." In the Vedic Age (Volume one of the Indian National History) page 389 we find the discovery made by the learned native doctors of literature and ancient history. They say :

"The guests were entertained with flesh of cows and goats killed on the occasion of marriage."

The idea prevails also that when a distinguished guest visited a householder, he was called a goghna, i. e. one for whom a cow was killed.

In his Veda Bhashya, Sayanacharya, remarks that the word, Aghnya or cow is used at the time of a cow slaughter.

The early European writers generally translated the word Yagya as a sacrifice, which in their own cultural association meant the offer of twin beings. It meant killing animals. Thus various words such as Ashwamedha (horse sacrifice), Ajamedha (goat sacrifice), Gomedha (cow sacrifice) and Narmedha or Purusha medha (sacrifice of human beings) etc. came into use. Here the word *medha* has misled them. They took it to mean killing. But the vedic sense of Medha is to make use, to serve, to unite, to uplift.

Further, research, however, revealed that these sacrifices were non violent in the vedic times. Mr. Colebrook in his book "Samudragupta" says–"The Ashwamedha and Purusha Medha celebrated in the manner directed by the Yajurved are not really sacrifices of horses and men."

The misconception about the vedic sacrifice being violent, is clearly against the internal evidence of the veda itself.

Yajurveda (1-1) says–"Let animals be protected." Further the veda addresses or commands thus–

Do not kill sheep. Do not kill the cow, which is Aghnya or not worthy of killing. Do not kill one hoofed animal. Do not kill bipeds.

Rig Veda (7-56-16) commands–

"Remove him from the society who kills a cow or a man."

According to Nirukta, the word Yagya means three ideas viz., (1) association, (2) worship and (3) Charity.

According to Shatpath Brahman, Ashwamedha means constitution and uplift of a nation. Ashwa means a nation and medha is devotion or service.

Yajurveda (36-8) lays down–

"O Lord, you pervade the world like light. May all the bipeds and quadrupeds enjoy peace."

Vide Yaju (33-1), ghee is the offering and not flesh. The offering consists of scented things and not the burning flesh. Rig Veda (1-1-4) says–

O, Lord, you support all yagyas which are known as Adhwar or free from violence. Nirukta says that a sacrifice is called Adhwar, because it is non-violent. Shatpath Brahman says that surely the sacrifice is non-violent.

According to Shatpath Brahman, the word Adhwar (sacrifice) means a non-violent act. As such the sacrifice is considered to be a pious act. It purifies the air, according to the Shatpath. The question then is how could animal sacrifice purify the air. Rather it is a cruel act of butchery and burning of corpses. Surely, this is not a pleasant and enjoyable function fit for a cultured society. It is demonic and satanic, and those who entertain such perverse opinion belong to that cult. A yagya is an act of purification, says Gopath Brahman. A yagya is for the protection and not for violence, says Shatpath Brahman. The Tandya Brahman of Sam Veda also agrees to this view. According to Nighantoo, a cow is known as Aghnya i. e. one that should never be killed. The Mahabharat (Shanti Parva) says that Aja means seeds offered to fire and not goats. Aja is a medicinal herb and not a goat with reference to a sacrifice. Likewise the word Mahisha means a fragrant substance (guggula) and not a buffalo, when the word is used in context with a sacrifice. Ashwa means a herb (Ashwagandha), Rishabha is a herb and not an ox. Arva is Ashwaparni, a herb. Goghna in later times was called a guest, to whom a cow was offered as a present. He was not a person for whom a cow was killed. According to the veda, one who kills a cow is bracketed with a person killing a man. Such a person was punished likewise. In the vedas the word Goghna is used in the sense of a killer of cows and not in the sense of a guest. Narmedha means the cremation of a dead body of man and not killing of men. Gomedha means the protection of cows and not killing them. The allegorical reference to Shuneh Shepa in Rig Veda does not mean a human sacrifice at all.

"Far be thy heart that killeth men and cattle." (Gripith's Rigveda 1-114-10). The killing of a calf, for instance, referred to in the Sanskrit drama Uttar Ram Charita by Bhavabhuti refers to the 6th century A. D. which is not the Vedic age. According to Manu, the word Nri Yagya means the honouring a guest. Rig veda (1-14-21) says–"perform the Adhwar (non-violent) sacrifice."

Rig Veda (5-20-1) and (3-24-2) also order likewise. About the Adhwar or non violent sacrifice the following references deserve notice. Rig (2-2-5) (3-17-5) (4-9-6) (5-26-3) (6-2-3) (7-3-1) (8-3-5) (10-22-7).

Yajurveda–1-1, 14-8, 13-43, 13-47 and 13-48 may be seen.

In Yajurveda, the word Adhwar is used 43 times. In Atharva Veda, this word is repeated one hundred times. The word medha means to promote or increase or unite. We find from the Ashwamedha Parva of the Mahabharat that on such big sacrifices, a big exhibition of animals and things was also held. It is noticeable that a cow slaughter was treated on par with a man slaughter in the vedic age.

Yajurveda (30-18) says–

"Put him to death who kills cows."

Rig 1-114-10 says–Remove him who kills cows.

Contrary to all this we find at page 393 of the Vedic Age, this allegation that the flesh of oxen was eaten, the flesh of cows was eaten at sacrifices and such cows were called Vasha or barren. At page 389, of the Vedic Age, we find–"The guests were entertained with the flesh of cows killed on the occasion of marriage." This assertion or presumption is most disgusting, absurd and mischievous. It should hurt the feelings of all Hindus.

We have already said above that the word Atithigava does not mean a server of beef. It means the service or respect to a guest. Even Mr. Bloomfield interprets this word as "one presenting cows to guests." The word *gow* also means speech and earth. Gomedha as such means service with speech. Gosava means agriculture. The veda preaches the non-violent creed, peace and amity among all creations. It says, 'Do not kill any creature. See all with a friendly eye. The word mahox is not a long bull. Mahox meant entertaining with soma juice just as we serve tea at present. Mahaja does not mean a big goat, but rice. Narmedha means an association or unity of people. Rig Veda 10-87-16 prohibited flesh eating. In translating Rig Veda 10-87-16 prohibited flesh eating. In translating Rig Veda (8-12-8) and (8-77-10) and (6–17–11) Sayanacharya said that Indra eats 100 and 1000 buffaloes. In fact the sense as explained by Swami Dayanand is quite different. It means God grants hundred of good things to us. Let us prepare our food also for the alms to the poor or needy.

In short, the misinterpretation of the Samhita has caused a disastrous havoc in the literary world, it has poisoned the minds of the people against the sacred scriptures. Let us try to drink the pure nectar of sublime truth from the original source instead of depending on the polluted, sectarian, perverted and biased viewpoint of the Europeans or the Europeanised Indians.

10. MYSTERY OF SOMA

(Soma was not an intoxicant)

A great mystery surrounds Soma, which is described in the Rig Veda and Sam Veda. Most of the European scholars took it something like an intoxicant drink. The idea is based on the popular belief of the Indians as well. At page 393 of the Vedic Age (Indian National History, Volume one), the learned contributors say–"In the Rig Vedic poems, Sura (wine) was the popular drink, extremely introxicating, compared to Soma." In another place, they say that sura (liquor) was already known in the Rig Vedic Age and it is mentioned in the Atharva Veda."

There are divergent views on this mysterious theme called Soma. Dr. A. B. Keeth and Julias Angling called it a kind of wine. Ragozin called it Devi Surasava (a divine intoxicant). Mr. Whatt identified Soma with the juice of grapes. Mr. Rice mentioned it as the juice of sugarcane. Prof. Maxmuller called it the juice of myrobalans (Anwala) fruit. Mr. Hilebrandt called it honey. Madame Blavatsky identified soma with the tree of knowledge of the Bible. Pandit Durgadas Lahiri says that the creeper of soma is the intellect and the juice of soma is called wisdom. Generally soma is taken to be a plant or a medicinal herb growing in the Himalayas or near the Mansarowar Lake and Kailash in Tibet or Munjuwan Parvat (Hindukush). Some people presumed it as bitumen or (Shilajeet medicine), while it is the Indian penny wart (Brahmi herb medicine). Some take it something like the modern tea plant. According to the tradition and popular belief and Shushruta (Ayurvedic treatise) soma plant has 15 leaves and they increase and decrease with the increase and decrease of the moon light every month. Soma is called Hanma in Zindavasta of the Parsis. In Rig Veda (8-48-3) Som juice imparts an immortal power. In Rig Veda (7-86-6). Som removes anger and sin. It is Sumada (good and joyous), while sura (wine) is Durmada (evil intoxicant). Vide Rig Veda 8-2-12. It is nectar, milk and honey, as they say.

The question is–what was the nature of soma. Rig Veda

(9-97-36) says that soma increases intellect. It removes sin. It is an ecstasy (a stage of spiritual bliss). Viewed in this context, soma cannot be an intoxicant but something which helps meditation or yoga. An intoxicant dulls the intellect, while soma sharpens it. A medicine is something which gives energy like food. In Rig Veda (1-91-22), soma is described as a medicine, giving energy.

It is not reasonable to presume that the vedic Indians indulged in wine. Rig Veda 10-56 lays down seven principles, Virtues of a good life and giving up of wine is one of such virtues. Rig Veda (8-2-12) commands people not to drink, which makes them Durmada or badly intoxicated. Rig Veda 7-87-6 condemns drink, as it leads to quarrels and seduces men from the path of virtue. Atharva Veda (6-70-1) says that meat, drink and dice are all evil things.

In the Vedic literature, the word Soma has various meanings such as (1) bliss (2) nectar (3) water (4) moon (5) knowledge (6) spiritual power (7) prosperity (8) sovereignty (9) military power (10) lustre (11) fame (12) glory (13) food (14) respiration (15) semen (16) truth (17) an essence (18) milk (19) host (20) blissful God (21) devotion to God (22) astral body (23) spiritual happiness (24) Justice (25) ray (26) desciple etc. Air, water, food, vegetation are all soma.

From the description of soma as given in the Rig Veda and Sam Veda, we can never conclude that the vedic Aryans drank wine. On the other hand, Rig Veda 8-2-12 says–

Those who drink, resort to quarrel and fight, they become nude and rave throughout night. Such people are wicked and devoid of sense.

This is a censure of the drinking habit. The devil is behind the glass. Wine is a turn coat, first a friend and then an enemy. We are reminded of the following Biblical behest–

(1) Fornication, wine and drunkenness take away the understanding.

(2) Wine is a mocker. Strong drink is raging. Look not thou, upon the wine when it is red, when it showeth colour in the cup. At last it biteth like a serpent and stingeth like an adder.

But the mystery of soma is as yet not clear, though there is an internal evidence of the veda itself, that the Soma Juice, so called was not an intoxicant in the present day popular sense. The properties and qualities of Soma are given in the Veda. A portion of the Samveda (Purvarchik Pavaman Parva) is devoted to the description of Soma. It will appear curious enough if we suppose that the sages and philosophers indulged in intoxicants like hemp drugs which is a vulgar practice, as the intoxicant makes one's intellect dull and blunt (vide Sharangdhar–Ayurvedic treatise). On the other hand, Soma sharpens the intellect. Soma possesses qualities which are not found in any physical object. As the Atharva Veda (14-1-3) says, Soma is beyond the comprehension of an ordinary man. Rig Veda (9–51–2) calls it a nectar. Atharva Veda (5–24–7) calls Soma as the sovereign medicine. Atharva Veda (3–27–4) calls Soma as the King of the North. Soma is described as Rakshoha or destroyer of germs. In Rig Veda (1–91) Soma is giver of cow, horse, warrior, and a glorious son. Soma is the essence of sacrifice, food and tonic. Rig Veda (8-48-3) says that Soma is something which immortalises man, and gives him light and spiritual knowledge.

Thus we are inclined to believe that Soma is like an intoxicant. But it is not intoxicating in the physical sense. It can not be a chemical preparation. It is an undescribable spiritual experience of ecstasy which a yogi attains. On attaining Soma, the yogi feels intoxicated as it were. He reaches the last stage of the holy communion with the super-conscious state (Vishoka

Jyotish mati). Spiritual ecstasy is also an intoxication par excellence but no material state can compare with the Soma state. As the Sam Veda says, Soma incites and guides the intellect, Soma is the source of a divine consciousness. Soma as such is the essence of life. Soma is the basis of Rita or spiritual truth, which underlies all phenomena of physical life. Soma gives the highest wisdom. Soma gives one the Ritambhara Pragya (or highest intellectual truth). Our heart is like a pot for Soma. The juice or essence of bliss tricles from the heart of a yogi like the juice of a soma creeper or plant. The budding heart becomes blossom. The ray of Soma brightens it up. This divine delight of Soma is beyond description. It is also pure and sinless. The Soma as a spiritual experience, is the ultimate result of devotion and prayers and yogic practice. It is the nectar which does not intoxicate the body, but tones up the spirit. Thus Soma is the life of all life. He who resorts to Soma evades all sins. He realises the true existence, true life and true bliss. Soma is thus the food, of the gods or the learned. Soma is the goal of yoga. The sceptics might say that all this may be a super-imposition of an interpretation of Samhita. But the following quotations from the Sam Veda will reveal the true nature of soma, which has been mistaken as wine by those who have not tried to understand the vedas.

Sam Veda (11-1) says—

O Soma, with devotion and sweet delight
do proceed to Indra, the Almighty.

Sam Veda 10-8

May Soma purify us and guide us to right action.

Sam Veda 6-5

Soma is manifest. It produces intellect. It brightens up the spirit and enbellishes actions.

Sam Veda 3-6

Soma removes all sins, and purifies us. It saves us from the path of sin and guides us on the right way.

Sam Veda 4-8

Soma is the bright source of duty, and religion and protector of rights.

Sam Veda 5-11

Soma is like an ocean. In the first stage of Dharma, it is the source of ecstasy of gods.

Sam Veda 10-6

Soma brings purity for the food of gods.

Sam Veda 6-5

Soma produces right intellect.

Sam Veda 6-8 and 9-2

Produce and develop intellect with Soma. May Soma bestow intellect on us. Soma rains intellect. Soma gives all we desire. It has in its hands all prosperity of life.

Sam Veda 4-14

Soma removes tendency of violence. It removes narrow-mindedness. It purifies.

Soma is spoken of as Vipra (with high intellect), Angirastam (a learned person), Swarvid (a philosopher), Gaturittam (a guide), Jagrivi (inciter to action), Rita (first principle).

Arepsa (devoid of sin), Soma as a (source of all life), Manishi (guide to self control), and Vichakshna (Yogi). The question is, how can intoxicant in the ordinary sense have all such qualities. No intoxicant leads to purity, self restraint, non-violence, and spiritual light. Wine is a sinner, while Soma removes all sins, Wine in and wit out. But Soma in and light in.

Therefore, let us study the vedas in a right spirit. It is absurd to say that the ancient sages, the intellectual giants and philosophers were drunkards. Nothing can be far from the truth. In short, Soma leads to Asampragyat Samadhi, (Patanjal Yoga).

The historical school on vedas has made a serious mistake. When an absolute advice or exhortation occurs in the scriptures, the scholars presume that the particular evil against which an advice is given prevailed at that time. But in fact the reference has no historical relation. For instance, if a teacher says to his pupils–"Do not shed blood, gamble, drink and commit adultery." It is wrong to think that the students have got such vices. An exhortation can be absolute and not relative to historical background. There are Biblical and Qoranic references about vices. But it would be wrong to suppose that the people at that time were drunkards, gamblers, and vicious, wicked, scoundrels, to whom the advice was given. Therefore, it is not fair to impute such historical references in Vedas.

11. NO GAMBLING IN VEDAS

Another glaring distortion of facts is apparent from the Vedic Age–Page 457, which says–

"Dice was another amusement. The number of dice, the method of dice playing and the names of the throws are all described in the various text of the (Yajur Vedic) period. A ritual game of dice is played at the Agnyaghey and the Raj Suya ceremonies."

In fact there is no reference to gambling in the Yajurveda as alleged. On the contrary, there is a clear hymn (sukta) of 14 mantras condemning the vice of gambling. The Rig Veda (10-34-9) declares that dice is like embers of fire which burns a man's heart. Rig Veda 10-34-10 says that the wife of a gambler remains in trouble and his mother also wanders here and there. There is a graphic description of the evil consequences of gambling in that Sukta. And atlast Rig Veda 10-34-13 offers an advice to people thus–

O, gambler, do not play with dice. Do agriculture. Consider that as proper and fitting occupation. Thus you will prosper in riches. If you do so, you will get household comforts, and cows The all mover and creator commands us so.

Thus the allegation is unfounded and mischievous that the Vedic Indians were gamblers.

12. NO MEAT EATING IN VEDAS

Another curious and mischievous assertion is found at page 457 of the Vedic Age which runs thus–

"Meat eating seems to be fairly common, as in the Rig Vedic Age. The Shatpath Brahman prescribes the killing of a great ox or goat in honour of a guest. Generally meat was eaten on the occasion of some ceremony or other, but such ceremonies were performed almost everyday. It appears that the killing of cows gradually came into disfavour. The normal meat diet consisted of the flesh of the sheep, the goat, and the ox, the usual sacrifice and victims. What man ate, he offered to the gods."

This version is not substantiated by any evidence. On the other hand, meat eating is prohibited in the vedas as follow–

1. Rig Veda 10-87-16 lays down–

"One who molests others and takes pride in obtaining raw flesh and who kills animals such as horses, and who takes out milk of cows by painful means, should be beheaded with a sharp weapon."

2. Yajurveda 4-1 says–

O man, be strong and determined to destroy desease. Do not kill any living being.

3. Yajurveda 16-16

Do not kill cows, sheep, goats, nor horses.

4. Yajurveda 13-47 says–

Do not kill animals, which are useful to all. Protect them. Make proper use of them for your happiness. The wild animals that cause injury or damage to animals and cultivation may be killed or driven away.

5. Sam Veda 1-8-8 says–

"O ruler, destroy the demons (Rakshasas). They should not win the battle. Kill the meat eating demons. Let them not escape from your wrath.

6. Atharva Veda 8-3-23 says–

"One who eats raw flesh or eats it after getting it cooked by another and one who eats eggs, should be removed from the society."

7. Atharva 9-6-9 says–

Only milk, curd and ghee of cows are worth eating and not flesh.

8. Atharva Veda 3-38-1 says–

When a man's intellect goes wrong, it is misdirected to the evil of killing animals with weapons of destruction.

9. Yajurveda 13-50 says–

Do not kill sheep etc. that produce wool. They provide happiness and covering. Do not kill any biped or quardruped.

10. Yajurveda 13-48 says–

"Do not kill animal, active, one hoofed and braying."

11. Atharva Veda 8-1-7 says–

Let not your mind wander over evil deeds. Let it not go astray. For good of creature, do not commit sin. Do not molest them.

12. Atharva Veda 5-29 says–

O mighty man, cut him to pieces, the demon meat eater. Pierce his eyes. Cut his heart into pieces. Cut out his tongue. Break his teeth.

13. Yajurveda 6-140 says–

Eat rice, barley, til and urad. For beauty and grace this is your assignment. May not your teeth hurt those that protect you and those that are to be respected.

14. Atharva Veda 2-26-4 says–

I bestow on you cows milk. I give you ghee, which is the essence of strength. Let our heroes be provided with ghee and milk. Let cows always abide with me, the protector of them.

15. Atharva Veda 19-31-5 says–

The almighty creator has given us milk of animals and juice of vegetables and herbs to consume.

16. Yajurveda 1-1

Let the animals of the host be protected. Do not kill sheep. Do not kill cows. Do not kill one hoofed animals.

17. Yajurveda 12-32 says–

Do not molest any living being.

18. Atharva Veda 8-6-26 prohibits : eating of eggs.

19. Atharva Veda 5-29-10 calls one who eats flesh as a demon. (Pishach, Yatudhan, Rakshasa).

20. Manu declares that meat eating and drinking liquor are the habits of Rakshasas and Pishachas (demons).

21. In Shatpath Brahman there is no mention of offering meat of ox and goat. Mahose is not a big bull, but edible corn, juice and refreshment. Uksha means water. Mahaja is not a big goat, but rice.

22. The Vedic sacrifices were always non-violent, as we have observed elsewhere in this book.

23. In Shatpath 6-2 it is laid that no meat be used. That is not a proper thing. In Taitriya Brahman and Tandya Brahman also meat is prohibited in sacrifices.

24. Yajurveda 36-18 says–

May I look at all beings with the eyes of a friend.

25. Atharva Veda 17-4 says–

May I become lover of animals.

26. Atharva Veda 5-29-10 lays down that meat eating is practised by demons. Let them be beheaded.

27. There is an important reference in the Shatpath Brahman (12-4).

A pig, sheep and dog are unholy creatures. If any of these gets near the sacrificial altar, what is the penance ? This shows that sheep can not be the object of sacrifice. It is, therefore, absurd to think that the ancient Aryan sages, who preached mercy, love and protection of cows, and all living beings, should have butchered sheep, goats, oxen, bulls, horses, cows. and even men, in order to propitiate their god in sacrifice. People have not understood the technical words like Nar Medha (cremation of dead body or union of men), Ashawamedh, (constitution and uplift of a nation), Gomedha (protection and improvement of cows) Ajamedha (offer of the medical herb so called). Here are some other words–

Aja = Ajmod (a medicine)
Mahesh = Googgul (scented article)
Pashu = a medicinal herb.
Chhag = a medicine.
Vajin = a herb
Arva = Ashwaparni herb.
Krishabha = a herb.

In short, the vedic sacrifices were non-violent and the meat eating was not permissible–rather it was abhored as the food of the demons, the lowest class of non - Aryan people who were aborigines.

13. DASYU, DAS AND DRAVIDS

The European writers on the Vedic literature and Indian History stressed the point that the Aryans, who originally belonged to the Central Asia or even beyond that in Siberia or Arctic region were immigrants in India. They were the invaders, who found in India some aboriginal tribes, the original settlers whom the Aryans called Dasyus. Dasas and Nishads. They alleged that the original settlers were darkskinned as compared with the fair coloured Aryans ; that these two different races had different cultures, the Aryan culture being much higher than the Dravidian.

Following this western view, the Vedic Age at page 156 states–

"The Aryan invaders or immigrants found in India two groups of people one of which they named as the Dasas and Dasyus and the the other Nishadas."

The scholars of historical school develop the idea further and hold out that the Aryan tribes which invaded India from the north west, settled in the Punjab, which they named as Sapta Sindhu and then gradually advanced southwards calling their new settlement as Arya Varta and Brahmavarta. They say that in doing so, the new Aryan settlers drove the aborigines down to the South India. Some of them venture to suppose that the Dravidians were famous architects and builders of the South Indian civilisation of Harrappa and Mohanjodarro. But the seals of the ancient sites in Sindh have not been deciphered as yet and nothing definite can be concluded whether that civilisation was Aryan or Dravidian. Both the European and the Indian scholars are yet groping in the dark. Even Mr. B. G. Tilak has followed the western thought in his book "Orion", the Arctic home of the Aryans. External evidence is not so useful. Let us therefore, find out from the veda itself the meaning of Arya. Rig Veda 10-65-11 describes an Arya as the person who takes pious vows and has noble virtues. Etymologically an Arya means a progressive person. Nirukta calls Arya as the son of god. The Valmiki Ramayan and the Mahabharat repeat the attributes of an Aryan as such. In the Jain and Budhist literature, the same significance is attached.

In Zindavasta, an Aryan means the best person. Rig Veda (1-51-8) describes two kinds of people among the Aryan viz., the Aryan proper, possessing high virtues and the Dasyus, who are devoid of them. Atharva Veda (19-62) also classifies the society likewise. But it does not mean that the Arya and Dasyus are two distinct races. The difference is only in the cult or culture. The Aryans adhere to the higher plane of life of virtues, while the Dasyus are that part of the Aryan race, which is cut off from the main stock. As Manu says, this cultural separation took place when certain section lost contact with the Brahmanas. But all this does not mean a racial segregation. Rig Veda (10-22-8) defines the Dasyu group as one that is devoid of vows of virtues. In Rig Veda (6-33-3) a Das is likened to a Vritra or obstacle. Likewise in Rig Veda (7-83-1) and (8-70-11), the Dasyu or Das are described. Thus a Dasyu means inactive, devoid of intellect, of a contrary conduct and dissident or leftist. Here colour is not a distinctive character. The Veda does not call them as separate races. In Vedas there is no hint or reference to the allegation that the Aryans came from outside India. Nay, the entire vedic literature gives no clue to any such fact. The safe conclusion so far made is that the Aryans lived on the Trivishtap or Tibet, which was a northern part of India and when the present Indian continent emerged from the sea, they settled on this land as the original inhabitants. To call the Aryans as invaders was a subtle move by the Europeans who tried to mark the Indians themselves as not the original inhabitants but only invaders like the Europeans. The so called struggle between the Aryan and the aborigines is a myth according to Saint Arvind Ghosh. In his Veda Rahasya, he says–

"This was not a war in the physical sense. It was a struggle and victory in a spiritual sense. "This view gets support from Rig Veda 5-14-4.

Thus the Dravidians are also Aryans, though of course, having a different culture. In his book "Dravidian studies", Prof. Sri Niwas Ayangar says–

"The Aryans Dasyus or Dasas are referred to, not as indicating different races. The difference was not one of race but cult."

Prof. V. R. Ramchandra Dikshitkar in his book "Orgin and Spread of the Tamils" remarks–

"The fact is that the Dasyus were not non-Aryans. The theory that the Dravidians inhabited the Punjab and the Ganges valley at the time of the so called Aryans invasion of India and overcome by the Aryans, can not stand. If the Aryans race theory is a myth, the theory of the Dravidian race is a greater myth. The word Dravida is the name for the speaker of group of south Indian languages."

In the original Sanskrit texts vol. II page 387, Dr. Muir remarks–

"I have gone over the names of Dasyus or Asuras mentioned in the Rig Veda with a view of discovering whether any of them could be regarded as of non-Aryan or the indigenous origin, but I have not observed that to be of this character."

Prof. Maxmuller says–

The epithets (Arya and Dasyu) are too general to allow us the inference of any ethnological conclusions."

In Manu Smriti (10-43-44) it is declared that the Dravids were the Aryan Kshatriyas, who became cut off from the Brahmans. Shri Anant Shayanam Ayangar, the renounced Sanskrit Scholar holds that the South Indian languages possess numerous Sanskrit words.

At page 156 of the Vedic Age, another curious view is held out. It says that the Dravidians speaking mediterranean people were responsible for cities and a city culture. Thus even Dravidians are called outsiders and foreigners. None can yet say with certainty that the cultures of Mohandejarro and Herrappa was Dravidian, until the seals found there are deciphered. Mr. Nesfield in his review of the castes of the U. P. says–

"There is no division of the people as the Aryan conquerers of India and the aborigines of the country. That division is modern. There is essential unity of the Indian races."

Lastly the socalled invasion, conquest and expansion of the Aryan tribes in India, beginning from the north-west, the Punjab and the gangetic valley, it is enough to say that the conclusions drawn by study of words referring to historical and geographical places in the Vedas and comparing them with the later times and the modern age, will be misleading. As we have already pointed out before, no such historical or geographical references exist in the Vedas, where the words of the epic age bear quite a different meaning. Words like Brahmaputra, Iravati, Krishna, Gomati. Ayodhya, Avanti, etc. are found in the Vedas. But it is not safe and reasonable to conclude the advance of the Aryans to all such distances in the Rig Vedic Age as they call it. The historical school of thought introduced by the Western scholars has proved baneful. The sooner it is discarded, the better it is. Let us go back to the Vedas according to the Nirukta school or the etymological system of interpretation.

CHAPTER V

The Vedic Anthology

1. SONG OF CREATION (NASDIYA SUKTA)

Rig Veda 10-129 (1 to 7)

1. There was not then-what is and what is not. No firmament and no sky beyond–

   Where and what covered all? On what rested all ? How deep infathomable abyss of water it was.

2. No mortality and no immortality. No change of day and night. With power of self sustenance, without breath that one was yet breathing–verily none was higher besides.

3. In genesis, gloom, covered gloom. Unknownable matter it was–pervaded by void and all covered–By intensity of heat that came into being.

4. The seed of mind was foremost–Idea flashed. Sages with intention in heart revealed the relation of aught with naught.

5. Ray slanted out, wonderful below and amazing above. Entities appeared mighty and great. Sustaining power was on one hand and effort on the other.

6. Who really knows and who can tell ?
   Whence came this creation ?
   Whence arose varieties of cosmos ?
   The divinities arose after creation–And how cosmos was created–who knows ?

7. Whence came multiple universe ?
   Upheld by any one or not ?

Is supreme master any in high heavens ?
He knows all–sure. If not, who else does ?
(He alone knows even if none else knows).

EXPLANATION

This song of creation in Rig Veda is deemed to represent the highest flight of imagination, according to Lokmanya B. G. Tilak. Others call it the flower of Indian thought, which gave rise to the systems of Indian philosophy. Here are some comments :–

1. Before creation, there was neither aught nor naught. That is, there was neither what is and what is not. Nothing was visible or invisible. There was no distinction between existence and non-existence. There was no air or sky beyond. Where was all and whose shelter was there ? There was no investing envelop. The first cause of creation was chaotic. In the enert premordial matter which was unknown and unseen, there was no cause, effect, fruition, or enjoyment. All was covered with a watery gulf profound, as it were. It was a fathomless sea–a deep abyss.

2. Death was not there. Deathlessness too was none. There was no change or indication of day and night as there was no light. Calm and self sustained, one breathed without breath, is it were. The Eternal existed in itself in its own nature and power. Naught else lay beyond that.

3. Gloom was hid in gloom. It was invisible matter as sea aluding view. It was an indistinct sea without light. That one, the void in chaos wrapt by inward fervour grew. The empty void was covered by nothingness.

4. Within that first arose desire which is the primal germ of mind. Nothing with existence links it. Sages searching find it by contemplation and austerity. And the desire of the supreme one, produced heat. It was Rita or first movement. Desire

was the seed of mind to create. The sages by intuition discovered that.

5. Was it beneath or high aloft ? What poet can answer this ? Impregnating power of nature was below. And mighty forces were above. A self supporting mass beneath and energy was above. (Prashnopnishad later on called these as Rayi and Pran). The ray as wonderful power of matter, possessing triple qualities spread around, across, below and above. The creation flashed out and developed suddenly and rapidly. Living entities at first were mighty and great. They had great sustaining power and effort. Self power was below and the will above. The enjoyer is superior to the enjoyed. That is the living and the non living, matter and spirit.

6. Who knows, who ever told. From whence, the vast creation arose. No gods or divine forces of nature were born by then. Who can disclose the truth ? The mystery is however guessed by sages with intuition or yoga, the contact of self with super-consciousness.

7. Whence sprang this world ? And whether sustained by power divine ? The lord pervading all can tell. If not. who else can show this secret ?

2. COSMIC CHORUS (AGHMARSHAN SUKTA)

Rig Veda 10-190 (1 to 3)

Note : The *Nasdiya Sukta* (Rig 10-129) depicts the condition of the material world in genesis prior to its creation. The *Aghmarshan Sukta* (Rig 10-190) describes the stages of its evolution. The *Purush Sukta* (Rig 10-90) relates to the development of non-living and living and the evolution of the social structure.

The *Hiranyagarbha Sukta* (Rig (10-121) is the monotheistic hymn. Yajurveda chapter 40 deals with all embracing vedant, the ethical and religious principles.

The Shradha Sukta (Rig 10-151), Samgyan Sukta (Rig 10-191), Samanashya Sukta (Atharva 3-30), Mansa Parikrama (Atharva 3-27) Prithivi Sukta (Atharva 12-1) and other hymns prescribe those principles, which should guide mankind for happiness, peace and prosperity. Because of such eternal and unchanging fundamentals, the Vedas occupy a unique position, as a lofty literature of divine wisdom or revealation.

And here are the Aghmarshan Mantras, which literally mean removal of sins.

1. From the potential energy and creative power arose Rita, the basic principles of creation and Satya, the physical laws. Then came out Ratri and chaos. Then came Samundra or (etherial vapour) and Arnava, the earthly ocean.

2. After Samundra and Arnava came out Samvatsara or epoch creation. The ruler of the universe made days and nights without an effort.

3. The Almighty creator, formed as before, the sun and the moon, the earth, tha etherial region and heavenly bodies.

EXPLANATION

1. From the potential energy i. e. the pregnant nature of the Almighty and from the creative power of the Lord, emanated the great principle of Rita which embodies the basic principles of creation. The illustrious Lord has got the inherent nature and power to create things. This is also known as Iksha or desire. It is Iddha. When Iksha comes into play, it is called Tapa. From desire and austerity (natural as they are) of the Lord, came out Rita, the first movement. From desire came heat. From heat came the Rita movements in the premordial matter. From movement arose satya or physical laws. Rita is the ultimate truth and wisdom. Rita is the fundamental principle of existence. Rita is the primeval cause of the cosmos in an unmanifested stage. Rita represents the underlying

truth of the spiritual world. It is the spiritual truth. As such, Rita is distinct from Satya, the physical laws.

From the great God came forth the Principle of Satya, which embodies the physical laws governing the cosmos in the manifested and atomic stage. Satya represents the physical truth in action and its cosmic effect, while Rita is the spiritual truth. Satya is the truth of the physical world. Rita is principle and Satya is action. From the great Lord appeared Ratri, which was the chaotic state of the atomic premordial matter, unmanifested still, and such as could be imagined in the great dissolution. From the Lord arose Samudra. That was the evolutionary stage of creation, when there was the unmanifested water vapour in the etherial regions. The premordial matter was still in space, in an indistinct, unmanifested and vapour form. Matter as Samudra lay in the vast space or Akash. From God appeared Arnava; This is the stage of fluid state of matter. It is the earthly ocean on the manifested watery form. It is the nebular state or bodies in the space. From the Samudra stage, evolved the nebular state of Arnava.

2. After creating Samudra and Arnava, God created Samvatsara. That is, when Samudra or vapour stage of creation in the vast space was over, the unmanifested matter assumed the manifested state. This manifested nebular stage was Arnava. After the nebular state of evolution came, the epoch or Samvatsar. Samvatsar is the stage which intervenes the dissolution and the creation. Samvatsar is the starting point of computing the time of the circle of renewed cosmos. This wheel of creation is unending and eternal. In the state of Samvatsar, the Arnava or nebulas rotate and revolve violently. The overlord and controller of the universe, by virtue of His inherent power and nature created everything. From Him came forth the planatary motion (rotation which caused days and nights).

As it happened usually and serially, during the pre-existing creation and dissolutions, God, the creator and sustainer of the present universe, created the sun, the moon, the earth, the etherial regions, and the heavenly bodies viz., the planets and the stars.

In short, the wheel of creation, endless and eternal, moves thus–

God is Sat, Chit and Anand. *Sat* means all existence, all support, all truth and eternity, *Chit* means all light, life and knowledge. *Anand* means all bliss absolute.

God is Abhiddha and Tapa. Abhiddha is light, Gyan, desire in mind. Tapa is heat, Karma, desire in action. These are natural and inherent attributes of God absolute.

1. God = Abhiddha + Tapa
   Rita + Satya
2. *Rita* is spiritual truth, first principle, first move or commotion in matter.
3. *Satya* is physical law of the material world.
4. *Ratri* means chaos, unmanifested and invisible premordial matter in motion. It is airy in space.
5. *Samudra* means the next stage, when *Akash* or space is created. It is airy
6. *Arnava* is the nebular form of matter, manifested and liquid.
7. *Samvatsar* means epoch when the creation really starts and the time is computed. At this stage rotation and revolution of nebulas take place, which cause day and night.
8. Then the solid forms of matter come into being. The heavens, earth, atmosphere and stars and planets are formed.

8. This process is further developed in the Purush Sukta (Rig 10-90) Rayi (matter) and Pran (energy) come into operation. The enjoyer follows the enjoyed. The means of life precedes the living beings. The living being evolve their social order, and division of labour. The veda as the book of essential knowledge, provided by revealation, guides mankind in their actions.

3. SONG CELESTIAL (HIRANYA GARBHA SUKTA)

Rig Veda 10-121

The translation is b5 W. W. Wilson (1850 A. D.)

1. Hiranya Garbha was present at the beginning. When born, he was the soul, lord of created beings. He upheld the earth and heavens. Let us offer our worship with an oblation to the divine Prajapati. (*Ka* means Prajapati, who is the Devata of this Sukta–There is no sign of interrogation in this verse).

2. To him who is the giver of soul, the giver of strength, whose commands, all beings even the gods obey; whose shelter is immortality; whose shadow (abandonment) is death. Let us offer worship with oblation to divine Prajapati.

3. To him who by his greatness has verily become the sole King of the breathing and seeing world; who rules over the aggregate of two footed beings. Let us offer worship with oblation to the divine Prajapati.

4. Through whose greatness these snowclad mountains exist; whose property men tell the occean with rivers; who is the greatness of space; whose are the two arms. Let us offer worship with oblation to the divine Prajapati.

5. By whom the sky was made profound and the earth solid; by whom the means and the solar sphere were fixed; who is the measure of waters in the firmament; Let us offer worship with oblation to the divine Prajapati (God).

6. When heaven and earth established by his protection and

shining brightly regarded with their mind; in whom the rising sun shines; Let us offer worship with oblation to the divine prajapati.

7. When the vast waters overspread the universe containing the germ and giving birth to Agni, then was produced the one breath of the gods. Let us offer worship with oblation to the divine Prajapaṭi.

8. He who by his might upheld the waters all around containing the creative power and giving birth to sacrifice; he who among the gods was the one supreme God. Let us offer worship with oblation to the divine Prajapati.

9. May he do us no harm, who is the parent of the earth; who is the unerring support of the world; begot the heaven who generated the vast and delightful waters. Let us offer worship with oblation to the divine Prajapati.

10. No other than Him, Prajapati, hast given existence to all these beings?. May that be object of our desires for which we sacrifice to thee. May we be possessors of riches.

4. RHYME TO UNIVERSAL SOUL (PURUSH SUKTA)

(Rig Veda 10-90), Yaju 31, Atharva 19-6. Sam Veda Purva Aranya Adhyaya 6-3-7.

1. Purusha i. e. the all pervading has a thousand hands (innumerable), a thousand eyes and a thousand feet. He is the universal controller, seer of all and omnipotent. He perpervades all matter, and having transcended the ten elements and senses, gross and subtle, exists everywhere. (He is both immanent and transcendant).

2. Purusha (Lord) is varily all that is past, present and future. He is Lord of immortality. He mounts beyond matter, i. e. things of enjoyment and fruits of action. He is the creator and master of all.

3. Such is the greatness of Lord as seen in this visible and mortal world. Purusha (God) is even greater than this world. The universe is only a part of Him, as it were. The major portion of the indivisible overlord is immortal. It abides in heaven, which is resplendant, eternal and uniform.*

4. Three fourths of the indivisible Purusha is most sublime. The other fourth that remained in this world proceeds repeatedly and is diversified in various forms. They are the animate and inanimate creation, the movable and immovable, the enjoyer and the enjoyed, the matter and the spirit.

5. From the Adi Purush, the Almighty eternal, was born *Viraj* or Hiranyagarbha, the cosmic egg, embodying the luminary bodies. Purusha over lords the entire creation. He is greater than and apart from the created world. Then the earth and the corporeal forms of beings came into existence.**

6. From the universal, adorable and all pervading over lord were created, as a result of the cosmic oblation, all enjoyable things. He made aviaries and all animals wild or tame.

7. From the most adorable Lord of oblation arose the verses of Rig Veda and Sam Veda. From Him were born the metres of Atharva and Yajurveda.

8. From Him were born horses and animals with two rows of teeth. Cows too were born of Him. And also goats and sheep.

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* N. B. Heaven denotes condition of existence and not a place.

**N. B. *Purusha* means the embodied spirit (Colebrook)

Viraj means the aggregate of all living beings (Sayan and Mahidhar). It means the universal spirit aminating all creation.

Hiranyagarbha means the embriyo or germ of creation. Manu calls it the mundane egg, the first formation giving birth to the creation.

9. The learned adore the Lord supreme the creator through mind and in devotion. Sages of learning, wisdom and research also worship Him.

10. While contemplating the universal Pursha, how do they classify Him ? What is His mouth called ? What are His arms ? What are His thighs ? What are His feet called ?

11. In the social order personified, the Brahman class, devoted to learning, is like the mouth, Rajanya, the martial class, protecting the realm, is known as arms. The Vaishyas engaged in agriculture, commerce and animal husbandry, are like thighs. The Shudra class, devoted to service, crafts and industries, are known and likened to the feet.

12. In the cosmic body of the Lord as it were, the moon is likened to the mind; the sun as the eyes; the air and breath as ears, and fire as mouth.

13. In the world constitution presumed as Lord personified, the firmanent or atmospheric space is likened to the navel; the bright celestial heaven is like head; the earth is like feet; and the quarters of space and heavenly bodies are likened to ears of the cosmic corporal.

14. In the cosmic sacrifice performed by Purusha as it were, through the divine powers of nature, the spring is like the clarified butter, the summer is fuel and the autumn is the material offer of oblation.

15. In performing sacrifice, the wise men in contemplation, bind Purusha. They fix seven limitation and thrice seven means of fulfilment.*

16. Through sacrifice, wisemen adore the Lord adorable. Sacrifice is their foremost duty. The great men attain bliss, where the ancient and liberated souls abide.

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* N. B. Seven are their moral precepts, multiplied by three dispositions or attributes of nature (Satva, Rajas, Tamas).

V. ODE TO IMMORTALITY (ISHAVASYAM)

(*Yajurveda - Chapter 40*)

1. All this, whatever moves in the moving world, is enveloped by God. Find your enjoyment in renunciation. Do not covet what belongs to others.

2. Performing good acts in this world, (and without desiring their fruit), one should wish to live for one hundred years. If you do so, no action will adhere to you and bind you. There is no other way to salvation.

N. B. This means renunciation in action and not of action. (A life of action without attachment alone frees one from the shackles of action, which usually result in cycles of births and deaths).

3. Demonic are the worlds, enveloped in blinding gloom and ignorance. To them go after death the persons who kill their conscience.

4. The spirit is unmoving. It is quicker than mind. It is beyond the reach of senses. Standing still yet it overstrips all. The all pervading air supports the activities of beings.

5. The supreme spirit moves all, though it is by itself motionless. It is far, yet near. It is within all, yet outside everything too.

N. B. Soul is beyond the reach of senses and the ignorant. It is near and approachable by yogies. God is immanent and transcendant both. God is thus described by paradoxes, since He is beyond human thought and is subject to spiritual experience only. The Absolute cannot be conceived except by negative. He is Neti, (not so, not so). Cf. Brihadaranyak upnishad.

6. He who sees all beings as living in God and who sees the Almighty as pervading everything in the world, does not feel

hatred for any one. The world lies in God and God prevails in everything.

7. When all beings are considered one with one's oneself, there can be no delusion and sorrow to him, who realises such oneness.

8. God is all pervading, radiant, bodiless, invulnerable, without sinews, pure and untouched by evil. He is the seer everywhere and knows the working of our minds. He is self-existent. He dispenses fruits of action to souls who co-exist with Him from eternity. He has classified objects according to their natures. He gives fruits of action according to merit.

9. Those who resort to ignorance enter into deep darkness. And those who delight into mere knowledge also go into greater darkness.

10. The result of ignorance is different from the result of knowledge. We have heard so from those who have explained the secret to us.

11. He who realises the real i. e. himself and also knows the unreal i. e. the material world i. e. both together, is successful. By removing the effects of the unreal, he crosses death. And through self-knowledge he enjoys salvation or bliss.

N. B. *Vidya* stands for true knowledge, wisdom and knowledge of the spirit.

Avidya means action without attachment and knowledge of the material world. Both are essential. Avidya is the means to the end i. e. vidya. Detached action discards fear from death. Right knowledge of self is bliss.

12. Those who resort to Prakriti (matter) in its unmanifested and undifferentiated aspect enter into deep darkness.

And those who delight in the manifest world go into still greater darkness.

13. The result of devotion to unmanifest matter is different from the result of devotion to manifest material world. We have heard so from those who have explained the secret to us.

14. He who understands the material world in its manifest and unmanifest aspects both together is successful. By realising the nature of the manifest, he crosses death. And by realising the unmanifest he attains life eternal.

N. B. Right knowledge of both sides is essential for the spiritual bliss.

15. The face of truth is covered with a golden disc (of material world). O Lord, pray remove the cover so that I may see the truth.

16 The spirit is not made of matter. (Anil). The soul passes from one body into another. It is Vayu. The spirit is immortal, while the body which is made of matter, ends in ashes. O man, remember God. Remember Him for strength. Remember your past deeds.

17. O Lord, you are self-effulgent, all Knowledge and adorable. You are omniscience. By good means and noble path, pray lead us through wise and praiseworthy actions and prosperity, both temporal and spiritual. We pray you to keep us aloof from the crooked ways of life, vices, and sins. Repeatedly we adore you with the most humble submission of prayers.

VI. INVOCATION OF UNITY (Samgyan, Samgathan, Sukta) (*Rig Veda 10-191*).

1. Almighty, sublime and bright Lord, you muster, mix and unite everything in this world. You are the creator, yours is the glory on earth. Pray help us to get riches and prosperity.

Purport. God is the prime mover, uniter and creator. He is the ideal of common purpose, unity and prosperity. He is all pervading. May we go ahead through combined effort and cooperation.

2. Go together. Speak together. Be of good mind. Work like your noble ancestors, who did duties so well.

Purport. United be your actions. Work together and well Common and good be your speech and language. Pure be your mind. Your predecessors discharged duties so well. You should do so likewise.

Advance to your common goal. Reach a unanimous decision after an amicable discussion. That will bring about collective security. Individual differences of views should give place to the common ideal of goodness. Do your duty perfectly well. Work with a cooperative spirit and discipline. Equality of treatment, dilligence and balance of Judgment should guide your actions. Both mind and heart may be pure, just and impartial. Your mind, speech and action should be homogenous. Follow the precepts of your worthy ancestors in order to achieve natural solidarity, national language and common culture. These three virtues are laid down in Rig. Veda 1.13.9. Follow the advice of your elders and safeguard your cultural heritage.

3. United be your resolution. Your assembly be common. Your mind may have one aim. Act with perseverence. I yoke you in a united resolution. I give you one proper treatment and wealth.

Purport. W. W. Wilson translates thus :

Common be the prayers of those assembled worshippers. Common be the acquirement. Common be the purpose. Associate be the desire. I repeat for you a common prayer.

I offer for you with a common oblation. Here is further comment :

Common and united be your thoughts. In your association or assembly the aim should not be conflicting. Let your mind be guided by cooperation and co-ordination. Let the purpose of action be concentrated. The approach to the common goal may be diverse, yet the purpose should be one. In this there should not be a clash between an individual liberty of action and the common good. Individuality should yield to and merge in the common cause. Do your duty with a resolve and wholeheartedly, with mutual tolerance, impartiality, and equality of treatment may be meted out. Your decision should be balanced and equitable and uniformly applicable without exceptions. The cabinet decision should be unanimous. There may be a collective thinking for a common purpose. The principle of co existence should guide you. There should be an equitable distribution of wealth. In your society there should be no disparity of treatment. Every one is to work to his capacity and get what he wants.

4. Let your purpose be common. Let your hearts be united. May you work with one mind.

This will give you good power.

Purport. Here is translation by W. W. Wilson – Common be your intention. Common be the wishes of your hearts. Common be your thoughts. So that there may be a thorough union among you.

Here is further comment :–

Let there be a collective aim for the society as a whole. In this, personal difference should merge in the common good The hearts may be united with love, balance of judgment, fair play and common cause. There should be proper use of power, uniform, impartial and just. The guiding principle of unity is collective spirit, equality, uniformity, and good conscience. This sermon of unity forms the last and concluding hymn of the Rig Veda (10–191)

ODE TO MOTHERLAND (Prithivi Sukta)

(*Atharva 12-1:*) (*1 to 63*)

A summary extract of 63 verses is given below :–

1. Truth, high and potent law, the order of universe and sacrifice do uphold the earth

2. Let the earth be not overcrowded. It is full to the heights, floods and plains with plants possessing varied powers.

3. May the mother earth, assign us foremost rank and station. The earth provides food and corn lands. It produces cows with milk that never fails in abundance.

4. The earth is varied home of birds, cows and horses. May it give us luck and splendour.

5. The earth is store of treasure, gold breasted. It is protected by good people who take ceaseless care and never slumber.

6. Prithivi pours for us delicious nectar, and bedews us with a flood of splendour. May she bestow upon us lustre and grant us power in loftiest dominion.

7. On her waters flow day and night with never ceasing motion, may she with numerous streams pour milk to feed us. She is like our mother.

8. O, Prithivi, auspicious be thy wood lands, auspicious be thy hills and snow clad mountains.

9. Indra, the sovereign guards us from damages. I am the son of earth. Earth is my mother. Prajanya (rain cloud) is my sire. She prospering may make us prosper.

10. Thine Prithivi are the five human races. The blessed sun shines over them.

11. In concerts, may people give us blessings with honey of discourse.

12. Kind and gracious be the earth we tread on. She is mother of plants, herbs and all produce.

13. Make us shine with the splendour of gold. Let no man look on us with hatred. May earth grant us breath and vital power. Prithivi may give us life of long duration.

14. Earth gives fragrance, carried by growing herbs, plants and waters. They may make me sweet, let no man hate me. May scent which enters thee make me sweet.

15. I have paid adoration to the gold breasted earth. We will never reel upon the earth. Purified for our bodies flow waters. We bring distress on him, who would attack us.

16. Propitious unto me in all my movements. Long as I tread the ground, let me not stumble. Let not my power of vision fail. Do us no injury, O earth, who furnishes bed for all.

May thy summer, rains, autumn, winter, dewy frost and spring time day and night, pour out for us abundance.

17. Earth, on which the ancient sages sang, worshippers with their fervent zeal and sacrifice may be propitious May mother earth give us oppulance. Men sing and dance on her. May she drive off our enemies. May my country rid me of my foes. I pay homage to her. The castles on her are works of gods. Shē bears treasure with stored up gold, gains and riches. She gives prosperity to us with love and favour.

18. The earth has folks of varied languages and diverse rites. Pray pour on us streams of treasures like a never failing cow. Bless us with gracious things. Keep the devils afar from us. Happily may we settle down in delightful dwelling places.

19. Now. I am victorious. I am called the lord superior on earth. I am triumphant, all over powering conqueror all round.

20. In hamlets, in woodlands and assemblies we speak of the glory of mother earth. I speak sweet things as honey, and people love me.

21. Mild, gracious, sweet and odorous, the earth pours our milk like nectar from her breasts. She is like a vessel that contains population. She is Aditi, imperishable granter of wish.

22. Let us have long life, be ever watchful tributary servants of another land.

23. O mother, earth, pray set me happily in a secure place. Set me in glory and prosperity.

VII. HYMN OF FAITH (SHRADHA SUKTA)

(*Rig Veda 10-151*) *1 to 5*

1. Agni is kindled by Shraddha (by faith). By Shraddha is the oblation offered, who is seated in the head of riches.

2. O Shraddha, grant the desire of the donor of the oblation, grant the desire of him, who wishes to give. Grant the boon I have mentioned to my sacrificers who solicit happiness.

3. As the gods had faith in their fight with the Asuras (demons), so grant the boon, which has been asked for to our sacrificers, who solicit happiness.

4. Gods, worshippers and those who are protected by Vayu (vital airs), solicit Shraddha. They cherish Shraddha with heartfelt devise, through faith a man acquires wealth.

5. We invoke Shraddha at dawn and again at midday and also at the setting of the sun. Inspire us in this world with faith.

(Translation by H. H. Wilson)

VIII. PRAYER FOR PROSPERITY-MORNING PRAYER. USHA SUKTA.

(*Rig Veda 7-41*)

1. At dawn let us pray Agni, the illustrious and omniscient Lord. Let us adore Indra, the lord of prosperity and bliss. Let us lift up our hearts to Mitra Varun, the blessed lord, who is dear to us as our life breaths. Let us worship Aswin, the creator of the sun and the moon. Let us kneel down to Bhaga, the lord worshipful. Let us glorify Lord Pushan, who supports all, and Brihaspati, who is the protector of the universe and repository of knowledge. Glory be to God Soma, who is the most sublime and all knowing guide. Let us devote ourselves to Rudra, who is the chastiser of evil and dispenser of good.

N. B. God is remembered by His different names and attributes. He is one, but his names and attributes áre numerous–

2. At dawn we pray God the Almighty, who is victorious, glorious and illustrious. We bow down to God who sustains the sun. Glory be to God, who is omniscient supporter of all and chastiser of evil. The Lord of light enlightens everything. He is worthy of devotion.

3. O Lord, you are the adorable creator and the guide for the good. You bestow prosperity and real bliss. Pray give us divine wisdom and shelter. Increase our royal affluence with cows, horses and cattle. May we have the ideal men of cavalry.

4. At this hour and during good and happy day time, let us exert ourselves to gather ourselves to gather power and prosperity. O worshipful master, may we remain under the wise counsel of the learned throughout the day.

5. O God you are glorious and worshipful. We devotees of the divine, may attain glory. O, Lord, all people pay homage to you. May you ever remain our guiding becaon light and leader.

IX PURITY OF MIND - EVENING PRAYER

(*Yajurveda 34*) *1-6*

1. Mind is possessed of divine qualities and power. Mind is a subtle means of the self. During waking hours, it covers great distances and reaches far off regions. It transcends the scales of time and space. During dreams also it behaves likewise in the inner self. It enters and concentrates in the inner sheath with restless energy. It travels very fast. It is light of light. It travels very fast. It travels faster than the light. It inspires and directs the senses. It enlightens the objects of our senses. It is a unique power. May my mind be always pure and full of blissful ideas. May it be full of noblest aspirations.

2 With the help of mind, men of selfless and noble deeds, men of learning and sages exercising self control, perform duties without attachment, for public good and to attain self realisation. Mind is a wonderful inner centre and guide of senses. Let my mind be always full of blissful ideas and aspirations.

3 Mind is an instrument of acquiring knowledge. It is a means of consciousness and retentive memory. It holds on courage and firmness. In living beings, mind is like an eternal light. Without its help nothing can be achieved. May that mind of mine be full of auspicious resolve, blissful ideas and aspirations.

4. The mind, which accompanying the immortal soul, comprehends and stores all the impressions of the past, present and future. With the help of the mind, the seven entities of sacrifice, the senses, the soul accomplishes all oblations and good deeds. May that mind be full of noblest intentions, auspicious resolve, blissful ideas and aspirations.

5. In mind is stored the three branches of vedas relating to knowledge, action and devotion in the same manner as the

spokes remain fixed with the fulcrum of a chariot. All knowledge and impressions of living beings remain permeated and stored in the mind. Let that my mind be full of blissful ideas.

6. Mind is like a good charioteer. Just as a charioteer drives horses with reins, in the same way, the mind, leads men through various ways. It is immune from decay and old age. It is restive and swift. May that mind of mine be moved by the noblest of motives.

X. CALL OF SOCIALISM AND GOOD BEHAVIOUR
(SAMANASYV SUKTA)
(Atharva 3-30)

1. Have noble heart, compassions and fellow feelings. Feel no envy or hatred. Love each other in the way a cow does her new born calf.

2. A son should obey his father. He shall be of good heart and treat well his mother. Let a wife be well-behaved with a sweet and peaceful speech.

3. No brother should envy his brother. A sister should not feel zealous of sister. Let all men of one mind, act unitedly and speak with a blessed tongue.

4. Learned men with good manners face no opposition. They do not cause hatred. In homes such sublime knowledge and noble feeling may prevail.

5. Respect your elders. Be men of wisdom and thought Resolve to achieve success. Follow one lead. Do not part with each other. Do not create opposition. Talk gently and go ahead. Follow the line of action with pure mind.

6. Eat and drink together and in common. With a common bond, you are bound. Worship Lord by gathering round just as the spokes round the name of a chariot.

7. Keep before you the noble name of special service. Show respect to others. With a pure mind advance in life. Eat and drink together. Be of good cheer like the learned men of truth and principles.

XI. MENTAL CIRCUMAMBULATION (MANSA PARIKRAMA)

Atharva 3-27

1. Agni, Lord of light and wisdom pervades in our front, the direction of advance. He is the bondless and free sovereign. The sun's rays shower life. The learned seers, steer us to our goal. We bow down to Him as saviour. We submit to His protection. We appreciate His helpful means. At the disposal of the Lord, we place him who hates us or whomever we hate. God is the dispenser of impartial justice. May our life be non-violent and without malice.

2. God of prosperity and power, Indra pervades on our right. He removes our pride and saves us from evil and crooked path, when we go astray under the influence of power and prosperity. Self restraint and control over evil tendencies of affluence saves us from degradation. Wise men and elders inspire and guide us to our goal of life.

We bow down to the overlord. We submit to His protection. We adore the seers and elders. We appreciate all these viz , the aim, the ideal, the helpers, and the means.

At the disposal of God we place him who hates us or whomever we hate. God is the dispenser of impartial justice.

3. God Varuna (the sovereign Lord) pervades on our back. The direction to our back represents an ideal of renunciation and disinterestedness in wordly power and possession.

At this stage we set our backs on the world. God Varuna is worthy of our choice. He is the ideal of divine qualities which we imbibe. God Varuna is ever vigilent, and all knowing. He protects us from those who lie in ambush to attack us. In renunciation we treat the wordly pleasures like dreadful serpants or poison. In this task the wise sages with control over senses and self, protect us and guide us to the goal.

We appreciate the aim, the ideal, the helpers and the means. We bow down to God. We submit to His protection. We adore the seers of self control. And we appreciate the means. At the disposal of God we place him, who hates us or whom ever we hate. God is the dispenser of impartial justice.

4. Lord Soma, who is God of peace pervades on .our left. The left side represents our ideal of perfect peace. Soma bestows peace of mind coming from the self. The soul reaches Soma, the depository of peace. In this task the wise seers who have attained self realisation protect and guide us to our spiritual goal.

We appreciate the aim, the ideal, the helpers and the means. We bow down to God. We submit to the powers of Soma. We adore the yogies. We appreciate the means. At the disposal of God we place him who hates us and whomever we hate. God is the dispenser of impartial justice.

5. The direction underneath is the side of stability and support. It is pervaded by Lord Vishnu. Vishnu has created this strange and diverse world. God Vishnu is the supporter of all. Men of selfless action inspire us to our goal. The progressive people live for others. They are like trees and creepers which rise up from the roots upwards i. e. from humble beginning. They do good to others without a motive of compensation. Such men guide us to our goal.

We bow down to God. We submit to his power. We adore the men of progress. We appreciate all these means. At the disposal of God we place him who hates us and whomever we hate. God is the dispenser of impartial justice.

6. The direction above us is pervaded by Lord Brihaspati, the great God. He is our overlord and ideal in the supreme bliss. His pure and divine light protects us. Both the progress to and the safeguard of achievements help us on. The benevolent sages shower good on us and guide us to our goal.

We bow to God. We submit to His power. We adore the benevolent seers. We appreciate all these means. At the disposal of God, we place him who hates us or whomever we hate. God is the dispenser of impartial justice.

XII BENEDICTORY SELECTIONS

1. *Rig Veda 1.1.9* May He provide us with beneficial things, comforts and wisdom. For our welfare may He be accessible to us and give us light.

2. *Rig Veda 5.51.15* Like the sun and the moon, we may always regularly, unswearingly and peacefully, follow the path of duty. May we move in the society of the learned, who are non-violent and charitable.

3. *Rig Veda 7.35.15* The worthy sages, who are honoured by scholars of divine learning, those who associate with persons of deep thinking and devotion, those who free from the wordly attachment, and those who are well versed in the eternal, basic principles and truths, may deliver to us their highly instructive and blissful sermons and benedictions. O learned worthies, do protect us always by peaceful means.

4. *Rig Veda 0.63.3* You should appreciate, honour and support men of light, for whom the mother earth provides wholesome food, sweet water and milk; over whom the vapour laden clouds shower rain like nectar. Blessed are you if you revere the celebates who are lustrous and vigorous with great personality, noble achievement and deep learning.

5. *Rig Veda 10-63-4* Blessed you be with the worthy sages who are public spirited and altert, who reach spiritual

heights by devotion. They are men of grand personality, divine knowledge, farsight and sinless life. They reach the abode of divinity.

6. *Rig Veda 10–63–5* The sages shine in their own glory. Ever progressive and ready to associate with noble actions, they live in light and fame. The seers of celebacy and wisdom are away from crooked actions. All honour to them. We imbibe their infallible sermons. May we revere them with well chosen words. May they bless us.

7. *Rig Veda 10–63–7* Men of action offer oblations. They are masters of eternal wisdom. The Aditya sages are of the highest order They are noted for austerity and celebacy. They infuse the spirit of fearlessness. They give shelter, comfort and bliss. For virtue and weal they make our path easy.

8. *Rig Veda 10–63–8* Men of wisdom and advanced knowledge govern the world, movable and immovable. May they save us from sins, physical and mental. Blessed we be with their protection.

9. *Rig Veda 10-63-10.* Take to an ideal life. Let our life or the Govt. possess the qualities of a ship. It may protect us from evil. It may provide shelter. Let it be full of light, and free from sins. Well planned and confortable, it should be defensive; Imperishable safe and unvulnerable, let it run under the expert direction of rovers and leaders.

10. *Rig Veda 10-63-11.* Seers of world fame, please guide and instruct us. Pray save us from degradation, painful and destructive. We call upon men to listen to your divine message.

11. *Rig Veda 10-63-13.* Illustrious men of learning, wise and experienced have noble life devoted to others. He who associates with them gets rid of evils and goes ahead. He

pursues the path of duty and gets prosperity. good following and kinsmen.

12. *Rig Veda 10-63-14.* O, Lord, may we ascend the spiritual chariot, the car of prayer. The illustrious and learned, wise and powerful, take care and advance on this chariot. In prosperity and adversity, in peace and war, they guard this treasure. Prayer at every morn is their asset. The chariot is non violent and safe. Devotion will carry you to your goal.

13. *Yajurveda 1-1.* For desirable things we approach you. O Lord, you are all pervading and all powerful. Essence and guiding light of vital airs and inner senses, you are. May lord of creation inspire people to selfless sacrifice. Do not kill cows. Rear fine breeds of them. The ruler's share be set apart. May people be free from diseases and fatal maladies like consumption. Let no thieves and sinful exploiters over-power the people. Let the protector of cows have plenty of cattle wealth, well protected.

14. *Yajur Veda 25. 14,* May our oblations and noble deeds, be performed for promotion of knowledge and power. The good actions may be continuous and peaceful, blissful and admirable. The learned guardians, vigilant and long lived may remain in our midst for social advance.

15. *Yajurveda 25. 15.* May we obtain high and beneficial knowledge from the seers of simplicity and piety. May the liberal minded sages confer on us their wisdom. May we promote contact with the learned. The learned know the art of living. May they help us in extending our span of life.

16. *Yajurveda 25. 19.* God who is the illustrious source of wisdom may bless us. He is glorious He listens to our prayer. He is the most charitable, all knowing, all sustaining, all powerful, indivisible and eternal. He is the source of bliss. May He bless us with the spiritual happiness.

17. *Yajurveda 25. 21.* With ears hear only what is good. With eyes see what is auspicious. Have strong body and enjoy good health. Let us then devote to God, and obey His laws. Attain full age which is enjoyed by the learned and fixed for mankind.

18. *Rigveda 7. 35. 2.* Our prosperity may be auspicious. Let sermons and instruction be blissful. May intellect administration and the atmosphere be peaceful. The wealth may bring peace and contentment. The noble hearted ruler may afford truthful guidance. May the popular dispenser of justice have high regulation of securing peace.

19. *Rig Veda 7. 5.5* The sky and the earth may be peaceful. The etherial region may bring tranquility. The medicinal hebs and trees of forests be healthful. The mighty muster of the planetary system be generous.

20. *Rig Veda 7 35.8* The rising of the glorious sun may be auspicious. The four quarters may be harmless. The highlands be free from volcanoic eruptions. The flow of rivers and subsoil waters may be beneficial.

21. *Rig Veda 3.7.9* Te learned and pious people may inspire peace. The learned mother may bless us. May men of light give us proper light and guidance. The All pervading Lord may shower peace on us. May perfect peace be in store for us. Let the entire atmosphere be quiet, peaceful and harmless.

22. *Yajurveda 35.10* May the winds blow gently and bring us peace and comfort. The sun may shine to bring good health, peace and rain. The thundering clouds saturated with water vapour may bring down beneficial ample and timely rains.

23. *Atharva 19.15.5* May the atmosphere above us be without any cause of fear. The bright regions and the earth may give us no cause of anxiety. We may entertain no fear from any quarter, from behind, front, above or below

24. *Atharva 19.15.6* We may not fear our friends. We may not fear our foes. Let us be free from fear of the past, the future and things known and unknown. No fear be in night, or day. May all our directions, all our hopes, and desires be without fear.

25. *Yajurveda 36–17* May the bright regions be conducive to peace. May the etherial regions be calm. May peace prevail on earth. May waters be calm. The herbs may give useful service. The trees may bear delicious fruits. The learned and all means may provide for our comforts. May our food, knowledge and the blissful lord give us bliss. Let there be peace everywhere. The peace itself may be the ideal and real one. It may bring us peace of mind. We may attain the lasting and perfect peace both here and hereafter.

XIII GAYATRI—THE HOLY VERSE

(Yajurveda 36-3)

The name of Almighty is OM. God is the protector of all. He is existence personified, life of all life and supporter of all He is *Bhoo.*

He is light of all light, all pervading, repositor of all knowledge and repeller of evil. He is *(Bhuvah).*

He is bliss personified. He is *Swah*:

He is the illustrious creator *(Savita).*

He is the best of all and worthy of adoration *(Varenyam).*

He is the most illustrious divinity. that bestows, all prosperity. He is the divine spiritual lustre *(Bhargah)* which dispels ignorance and evil.

May we meditate upon and imbibe God's best, pure and divine lustre and attributes by means of the holy communion. Thus alone will our intellect, understanding and perception receive a proper guidance and true light.

Note:– A constant repetition and meditation of this verse leads to yoga or realisation of spiritual light and bliss beyond description. This is a practical royal road to salvation here and hereafter. The sages have a unanimous consensus of opinion on this point.

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